

# EIGHT SERMONS PVBLIKELY PREACHED IN THE V-

NIVERSITY OF OXFORD,

the second at St Peters in the East,

the rest at St Maries Church. Be-

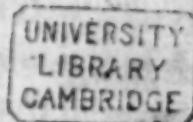
gunne in the yeare 1595.

Decemb. XIIII.

NOW FIRST PVBLISHED BY SEBAS-  
TIAN BENEFIELD Doctor, and Professour of  
Divinity for the Lady MARGARET.

ROM. I.16.

*I am not ashamed of the Gospell of Christ: for it is the power  
of God unto salvation, to every one that believeth.*



AT OXFORD,  
Printed by Joseph Barnes, 1614.

Syn. 7. 61. 132.

# ЯЗЫКИ БЫВАЮЩИЕ

УДЕЛЫ СОСУДОМ

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464; 06

СЛОВА ТА

СЛОВА ТА

TO THE RIGHT HONOURABLE THOMAS  
LORD ELLESMORE, LORD HIGH CHAN-  
CELLOR OF ENGLAND, AND THE MUGH HO.  
NOVRED CHANCELLOR OF THE  
VNIVERSITIE OF  
OXFORD.

RIGHT HONOURABLE

 These Sermons, the first fruits of my labours in the Ministry, preached many yeares since in the publique assemblies of this famous University, do now at length adventure to go into the Country, to see what entertainment they can finde there. There they doubt not of respect, if they may be graced with the countenance of some worthy patronage. It is my part to seek it for them. And of whom shall I rather seek it, then of your Honour? They were studied, penned, and delivered in that renowned Academie, whereof now, when they are published, your Honour is the chiefe ruler. To your Honour therefore do they of right belong. Receive them much-Honoured Lord into your protection, & shield them against the tongues of railers. They will say: Is this the myrrh, the incense, the gold? are these the pearles, we looked he should bring to the building of the Tabernacle? I reply, that Goats haire, and the skins of Rammes, and Badgers, are welcome to that worke: and doe wish, that some willing offering of theirs may further it. If it be demaunded, why at this time I offer so simple a present to your Honourable view? My answere is; I do it to testifie that dutifull obseruance, & thankfulness, which I owe vnto your Honour. We Schollers, of all others must acknowledge

our selues obliged to your HonoVR. Many, as well in this,  
as in that other *University*, might bury their bones in their  
cloysters, did not your HonoVR daily send them forth to la-  
bour (God graunt they all proue labourers) in the vineyard of  
the Lord. For mine owne particular, your Honourable counte-  
nance was of late most ready to settle me in the *Divinity Le-*  
*cture* for the *Lady M A R G A R A T*, and was within these few  
weekes as forward to advance me to a higher preferment; but  
it pleased God otherwise to dispose of that. This your Honours  
more then credible benignity towards one, whom your H o .  
N O V R never saw, can I forget? Its impossible. My right hand  
Psa.137.5 should deserue to loose her cunning, would shee not take her  
first opportunity to write of so great bountie. For this cause,  
at this time, is this poore talent of mine presented to your H o .  
N O V R. Accept it Honourable Lord, as the sincere testimony of  
my thankfull heart; and vouchsafe me still your Honourable  
favour. God Almighty shewre downe plentifully of his best  
blessings vpon your H o N O V R, and make you happy, and  
blessed in all your waies: and after fulnesse of age and felicity in  
this world, crowne he you with everlasting glorie in the  
Highest Heavens. From my Study in *Corpus Christi College*  
in Oxford, July 2. 1614.

TOVR HONOVRS

most bounden in all duty,  
and service, SEBASTIAN BENEFIELD.



## THREE SERMONS ON LVKE

CHAP. 9. VERS. 23.

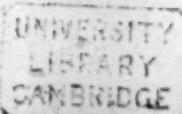
*And he said vnto all, if any man will come after me, let him deny himselfe and take vp his crosse dayly, and follow me.*

**T**he righteous<sup>a</sup> branch raised vnto David by the Lord God of Israel, of whō it was foretold, that he shoulde come, like a<sup>b</sup> purging fire, and like fullers sope, <sup>b</sup> Mal. 3.2,3,4 and shoulde be ready to sit downe, to try & fine the siluer, even the sonnes of Levi, as also to fist Indab & Ierusalem, yea, all that would be his, that their sacrifices and workes might bee as purified gold, acceptable to the Lord as in old time; having descended from the highest heavens; well content in flesh to be<sup>c</sup> wounded <sup>c</sup> Esai. 53.5. for our transgressions, and broken for our iniquities, even then, when he<sup>d</sup> carried our sorrowes, was by divers diversly reputod. <sup>d</sup> Esai. 53.4. Some thought of him as of<sup>e</sup> Iohn Baptist: of others he was ta- <sup>e</sup> Mat. 16.14. ken for Elias; and there wanted not such as said, he was Jeremy or one of the old Prophets risen againe: but asking his disci- ples (<sup>f</sup> whom say yee that I am?) he heard otherwise. <sup>f</sup> Vers. 15. *Thou art that C H R I S T, the sonne of the living God.* <sup>g</sup> Vers. 16.

And knowing that his disciples (howsoever they were well assured, that he was that King and Priest, promised to our fore-fathers, and foreordained by the almighty to saue mankinde) were notwithstanding ignorant of the meanes of mans redēption and salvation, and so were ignorantly by a common error of their time deceived, looking for an earthly kingdom in him

A

whose



2  
*The first sermon on Luk. Chap. 9. vers. 23.*

*¶ Psal. 45. 6.*

whose <sup>h</sup> scepter is a scepter of righteousness, he taught them in a few words, what estate & condition, both of his *kingdome* and *priesthood*, should be looked for, even that al our salvation must wholly depend vpon the merit of his *death*, and vertue of his *resurrection*: and so much he signified vnto them, in the former verse, the 22. vers. of this chapter, saying, *The sonne of man must suffer many things, and be reproved of the elders, and of the High Priests, and Scribes, and be slaine, and the thirde day rise againe.*

Having thus instructed them, he delivereth a new doctrine, in these words of my text, whereby all are taught, what must be done by them, who are willing to be partakers of that salvation, which he for his followers hath deserved. Which place is so much the more worthy our memory and due consideration, because small fruit may redound vnto vs, from all, that is delivered concerning *Christ* & the whole *worke* of 'our redēption, except we throughly vnderstand the meanes', by which we may be made his *disciples*. For to them onely belong al the promises of his *kingdome*, and the inheritance thereof. Our Saviour therefore being vnwilling that any thing should be hidden from vs, which might direct vs in the pathway to our salvation, hath said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dayly, and follow me.

The occasion of these words, although omitted by this *Evangelist*, is notwithstanding expressed by *S. Matthew* in the 22. ver. of his 16. chapt. & by *S. Marke*, ch. 8. ver. 32. where we read how that *Peter* offended at the former words of *Christ*, wherein he mentioned his owne death, began to advise him to *Math. 16. 32.* the contrary, and i *tooke him aside, and rebuked him*. Thē *Christ* turning backe reproved *Peter*, saying *get thee behinde me, Satan, thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.*

And because he knew, that this was a common fault to all his *disciples*, & therefore much more common to the people, who were all earnestly bent to the heaping vp of worldly wealth, vnwilling to endure tribulations and afflictions, hee thought

thought it now high time to instruct them vnto patience, and therefore called the people with his disciples vnto himselfe; & said vnto all, if any man will come after me, let him deny himselfe, and take up his crosse dayly, and follow me.

Which words containing a perfect doctrine, or an exact rule sufficient for the teaching or guiding of the followers of Christ, do yeeld vnto our consideration three things.

The first, who they are, whom this doctrine concerneth, in these words, and he said vnto all.

The second, the condition, for which this doctrine is proposed, in the words following: if any man will come after me.

The third, the doctrine it selfe: in the last words, let him deny himselfe, and take up his crosse dayly, and follow me.

They whom this doctrine concerneth, are not comprehended in a small number; for they are all; and he said vnto all. The condition importeth a necessity of this doctrine, if any man will come after me. The doctrine containeth 3. preceptes. 1. let him deny himselfe; 2. let him take up his crosse dayly, 3. let him follow me. Of these in their order.

And said vnto all] here is the vniuersality of this doctrine, delivered by our Saviour, not onely to his disciples and their successors in the ministery of the church; nor to the people onely, which were then with him, but ioynly to all: yet not to all simply as some haue defined, but to all with a restraint, even to all that will follow him. For albeit we haue learned that God will that all men shall be saved, and come vnto the knowledge of the truth; and hath shew vp all in unbelife, that he might haue mercy on all; and would haue no man to perish; but that al shoulde come to repentance; yet if our vnderstanding of these, & the like places be right, we shall finde, that their generality is also restrained. God will that all men shalbe saved, 1. Tim. 2. 4. yet God will not that all men shall be saved. For Tophet is prepared of old; it is even prepared for the King; it is made depe & large; the burning thereof is fire and much wood, the breath of the Lord taketh a river of brimstone doth kindle it, Ephi. 3. 13. God hath shew vp all in unbelife, that he might haue mercy on all, Rom. 1. 22. yet

admodum

God will not haue mercy on al. For he will haue mercy on whom he will haue mercy, and whom he will, he hardeneth, Rom. 9. 18. God would haue no man to perish, but would that al should come to repentance, 2. Pet. 3. 9. yet he will haue some man perish, & denieth some to come to repentance. For he hated Esau, & made his mountaines wast, and his heritadge a wildernesse for dragons, Malach. 1. 3.

¶ Mat. 5. 18. What shal we say then? that there is mutability in the high-est? God forbid. ¶ Heaven and earth shall perish, before one iota, or one tittle of his word shall escape not fulfilled. He willeth that Luk. 16. 17. ¶ 1. Tim. 2. 4. o all shall be saved, and therefore it must be so. He saith, al shall not be saved, and how can it be otherwise? All indeed shall be saved, if by all, wee vnderstand the elect and chosen of God. But if vnder all we comprehend the reprobate, all shall not bee saved. Say all the elect, ¶ not one of them shall perish; all shall repent; for God will haue mercy on all. Say all the reprobate; all shall perish, and none shall repent, for mercy shall be shewed to none.

¶ Ita dictum est, omnes homines vult salvos fieri,

ut intelligatur omnes predestinati, quia omne genus hominum in illis est.

¶ Perkins in his golden chaine. p. 34. ¶ Dicendum est, Phariseis, De cimatis omne est intelligendum nis omne, quod habebant. Neg, enim omne o lus, quod erat in toto terrarum orbe, decima bant.

¶ St. Augustine in his booke de correptione & gratia, cap. 14. teacheth as much. ¶ God will, saith he, that all men shall be saved, meaning by all, all that are predestinate to salvation, because all sorts of men are amongst them. Kings & private men, Iewes and Gentiles, Grecians, and Barbarians, bond and free, men & women, rich and poore, all are one in Christ Iesus. All are chosen and predestinate to liue with Christ, but then by all wee must vnderstand (as the learned haue well noted) Omnia genera singulorum, non singula generum, all sorts of particulars, not each particular of all sorts. And so Kings, and private men, Iewes, and Gentiles, men and women, and the rest are predestinate to salvation, though not every King, & every privat man, every Iew and every Gentile, every man and every woman, & so forth in the rest. For he that was worthy to take the booke, and to open the seales thereof, because he was killed, Rev. 5. 9. hath redeemed men and women to God by his blood, out of every kindred, and tongue, and people, and nation.

It was said vnto the Phariseis, Luk. 11. 42. yet it be all heards.

herbs. Is it credible, that they tithed all the herbs, which the earth yeelded? vnderstand rather, that they tithed all such herbs as they had.

St. Paul saith, giue none offence, even as I please all men in *Sicut & ego* all things, *1. Cor. 10. 33.* yet who knoweth not, how far he was *omnibus per omnia placeo* from pleasing the siluer smyth *Demetrius, & others of the Iews* which persecuted him. He meant therefore by *all men, all sorts* of men gathered together in the Church of Christ.

It is a rule of St. Augustines, and a rule full of truth, that *all* may be vised for *many*, and *many* for *all*, though sometimes *all* cannot be *many*, nor *many*, *all*. His discourse is to be read in his *6. booke against Julian the Pelagian* and *12. Chap. Possunt esse aliqua omnia, qua non sunt multa*, saith he, &c. Of somethings we may say, they are *all*, when we cannot say they are *many*; as we say *all* the Evangelists, but cannot say *many*, because they are but four. Againe, of somethings we may say they are *many*, when we cannot say they are *all*: and so we say *many* do beleeue in Christ, when *all* doe not beleeue, for *all men haue not faith*, *2. Theff. 3. 2.* But that which God laid to *Abraham*, in thy seed *all the nations of the earth shall be blessed*, *Gen. 12. 3.* expounded by himselfe saying, *I haue made thee a father of many nations*, sufficiently declareth the indifferent vse of *all* and *many*. *By one man sinne entred into the world, and death by sinne, and so death went over all men*, *Rom. 5. 12.* and here, *all* are but *many*: for in the *19. ver. of the same Chapter* it is said, *by one mans disobedience many were made sinners*. Againe in the same Chapter & *18. vers.* we read, that *by the iustifying of one, the benefit aboued towards all men to the iustification of life*. Where by *all men*, only *many* are vnderstood: for in the verse following *19. verse* it is said, *By the obedience of one, many shall bee made righteous*. So then *all nations of the earth shall be blessed in the seed of Abraham*, not as if *all* must needs be blessed; but because that *all* that shall be blessed, shall be blessed in his seed: & so *by one mans disobedience all must be condemned*, not as if *all* of necessarie must be condemned, but because *all* that must bee condemned, must be condemned in that one mans disobedience: and

<sup>3</sup> Rom. 5.11. *all men shall be justified by Christ his iustice, not as if all necessari-  
ly must be justified, but because all that shall be justified, shall  
be iustified by Christ's iustice.* The holy Ghost then vseth this  
word, *all*, to give vs to vnderstand, that none may bee blessed  
but in *Abrahams* seed; none condemned, but by *Adams* dis-  
obedience, and none saved but by *Christ's* iustice.

If there be + one way into a house by one only dore, we properly say , that *all men* goe into that house by that dore, not because *all men* goe into that house, for thousandes will never come neere it by thousands of miles; but because *all* that come into that house come in by that dore. So is it here : wee haue one way to salvation, by one only dore, the iustice of Christ; & the ever true God saith, that *all men* shall bee saved by Christ's iustice, not because *all* shall bee saved , for assuredly the lake burning with fire and brimstone never to be quenched, is not prepared in vaine; but because *all* that shall be saved, shall bee saved only by Christ's iustice. Truth cannot passe forth without contrarieties & quarrels of iudgements; and no maryaile for so it hath beeene from the

Truth cannot passe forth without contrarieties & quarrels of iudgements; and no marvaile, for so it hath beene from the beginning. *Kain* could not indure that his brother *Abels* oblations should be acceptable to the Lord, & not his, but hee would kill him for it, *Gen. 4. 8.* *Esau* hated *Jacob* because of the blessing wherewith his father blessed him, and thought in his mind to slay him for it, *Gen. 27. 41.* The kingdome of darknes was ever against the kingdome of light. The Scribes and Pharisites were grieved with Christ: infinite haue beene the Hereticks which haue opposed themselues against the glory of the Gospell. And now, though the truth it selfe teacheth vs, that these generall propositions before alleaged, cannot be spoken of, *all*, simply, but with a restriction; and that *all* shall not bee saued; yet they who haue giuen their names to the womā that sitteth vpon the skarlet coloured beast, hauing beene often drunken with the blood of the Saints and Martyrs of Iesus, do

\* See Perkins golden chain cap 54. error. 1. p. 199. drunken with the blood of the saints and martyrs of Jesus, do band themselves against the Lords anointed, and teach that for truth, which that lying woman, the mother of abominations, hath taught them, saying: *"There is an universall election*

by which Almighty God, without any restraint or exception of persons, hath purposed by Christ to redeme and reconcile unto himselfe, all mankind, the whole nature of man decayed in Adam; even every private man, so that no man may be called reprobate, no man exempted from salvation.

But as Aarons rod devoured the rod of the Sorcerers, Exod. 7. 12. so will truth devoure error. They say, there is an universal election, the truth saith, few are chosen, Mat. 20. 16. They say that al mankind, yea every privat man is redeemed & recōciled to God by Christ; the truth saith, that Christ gane himselfe for us, that he might redeem us frō al iniquity, & purge us to be a peculiar people unto himselfe, Tit. 2. 14. They say, that Christ gane himselfe as well for them, whom we call reprobate, as for the elect. The truth saith, I lay down my life for my sheepe, Ioh. 10. 15. They hereto reply, that all men are Christs sheepe; the truth it selfe answereth them: *My sheepe heare my voice, and I knowe them, and they follow me, and I give unto them eternall life; and they shall never perish, neither shall any plucke them out of mine hand,* Ioh. 10. 27. & 28.

They adde further that all men shall be taught of God, Esai, 54. 13. and therefore that all men may be saued; else, if all men may not be saved, to what end shall all be taught of God? I answer Magistro, them, with that, which St. Austine hath in his booke, *de qui in civitate praedestinatione sanctorum*, cap. 8. If, saith he, in a citie there bee but one schoolmaster, we may well say of him, this man teacheth all in the citie, not because all men in the citie are taught, but because no man is there taught, except he be taught by him. Even so discunt, sed quia God teacheth all men to come to Christ and be saued, not because all men therefore come and are saved, but because no man commeth and is saved, except hee bee taught by God. If this be so, say they, what is become of Gods iustice, why doth hee teach some, and not others; choose some and not all?

Such busie & too curious demanders may learne of S. Paul, that Gods will and pleasure is the onely chiefe cause, why hee electeth some, & reproveth the rest; that this point of doctrine, is to be beleueed by faith, not to be examined by reason: and that

*\* Sicut integrē*

*loquimur, cum*

*de aliquo litera-*

*rum Magistro,*

*de qui in civitate*

*praedestinatione sanctorum*

*cap. 8.*

*If, saith he, in a citie*

*there bee solus est dicimus*

*OMNES iste hic*

*literas docet; nō*

*all in the citie, not because*

*all men in the citie are taught, but be-*

*cause no man is there taught, except he be taught by him.*

*Even so discunt, sed quia*

*God teacheth all men to come to Christ and be saued, not be-*

*cause all men therefore come and are saved, but because no*

*man commeth and is saved, except hee bee taught by God.*

*If this be so, say they, what is become of Gods iustice, why doth*

*he teach some, and not others; choose some and not all?*

*Deus docet V-*

*nire ad Christū;*

*non quia omnes*

*veniunt, sed*

*quia nemo ali-*

*ter venit.*

• Rom. 9.20.

that whosoever shall dispute, to find a reason of Gods wil, besides that which is revealed in his word, is a pleader against God. *O man, saith he, what art thou, that pleadest against God?* But, I minde not to enter into the depth of this doctrin; I leaue it, as better beseeming greater yeares, and riper iudgements, and the rather, because not long since this same secret, how profound soever it is, hath beene learnedly discovered out of this place, by a zealous disposer of Gods secrets. Only I may warne them that shall so plead against God, in whose handes they are, as <sup>a</sup>pots in the hands of the potter, that they take heed least themselues be among thē, whom the same God, with his scepter of yron shall <sup>b</sup>crush and breake in peeces like potters vessels. And so I come to the second thing considered in my text.

• Rom. 9.21.

• Mat. 7. 23.

• Esa. 1. 30. 31

Such is the condition for which this doctrine is delivered, that thereby every one, that will be Christ's Disciple, is assig-  
ned to the necessary obseruance thereof. If he bee a <sup>c</sup> vessel of honour, hauing his name written in heaven, exempted from the power of Sathan, as deare to God, as is the apple of his eie, yet *in comming after Christ*, he must bee directed by *Christ* his doctrine; he must deny himselfe, he must take vp his *Crosse daily*, and must follow him. It is not then put to our choice, to doe, or not to doe after this rule prescribed vnto vs by our Saviour, but we must doe after it: otherwise a heavie doome is pronounced against vs; <sup>d</sup> *I knowe you not, you cannot come after me.* Then shall we bee <sup>e</sup> as okes with fading leaves, and as gar-  
dens that haue no water. Our selues, how well soever we think of ourselues, shall bee as to me, and our pleasures as sparkes, &c we shall both burne together.

How much better is it for vs to harkē vnto the voice of our Lord, and to be ruled by him? He teacheth vs that we must *des-  
tiny our selues, and take vp our crosses dayly, and follow him*, if wee will be his disciples. A hard doctrine indeed for flesh & bloud to consent vnto, yet a necessary one, and therefore not to be refused. You will count him a bad servant, vnworthy his masters favour, that will not do, or grieue to doe, that which his master

The first sermon on Luk. Chap. 9. vers. 35.

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master shall command. The wise man saith, that, howsoever the pleasure of a king is in a wise servant, yet his wrath shall be towards him that is lewd, Pro. 14. 35. Gehazi offendeth his master Elisha, because he takes mony and rayment of Naaman the Syrian; but how shall Gehazi be rewarded for it? The leprosie of Naaman shall cleane vnto him, & to his seed for ever, & himselfe shall be a leaper as white as snow, 2. King. 5. 27. The king of Egypt's chiefe baker must not offend his master, without losse of his head, Gen. 40. 22.

If we be Christ's servants why do we not, or why grieue wee to do, that which he enioineth vs? If he be <sup>f</sup> our master, where is his feare? Surely he is not a king in vaine; his lewde servants shall smart for their lewdnesse. Why do we grieue him? If we would giue him leauue; if we would but sweepe our house, and make it cleane for him; he would come downe vnto vs, and would dwell in vs. Why do we offend him? *Whosoever shall offend one of these little ones, which belieue in me, saith Christ, it were better for him, that a millstone were hanged about his necke, & that he were drowned in the depth of the sea, Mat. 18. 6.* What! shall the offenders of the little ones that belieue in Christ bee so hardly entreated? and shall we, that offend Christ himselfe, looke to escape blamelesse?

S. Chrysostome is of opinion, that there cannot be a more grievous sore to a mans conscience, then to offend Christ, for in his 37. homil. out of the 11. Chap. of Mat. he saith; \* Howso- \* *Eis multi Ge- ever men iudge of hell, as of a place of the most bitter, and the ex- hennam omn- treamest torture that may be, yet I thinke, and will alwyses teach, um malorum that it is a more bitter and an extreamer torture to offend Christ supremum, atq; by living ill, then to be tormented in hell fire. Yet, assure your ultimum purgat<sup>z</sup> selues, that they which goe downe to hell for their transgres- ego tamen sic sions against the L O R D, haue not very easie, and pleasing pu- censeo, sic assi- nishments; for, their worme shall never die, their fire shall never be quenched, and themselues shall be an abhorring to all flesh, Esa esse Christum 56. 24. Since then it is so dagerous a thing to offend our Christ, offendere, quā Gehennē ma- let vs indeavour to offend him no more.* lis vexari.

The displeasure of an earthly king bringeth many enimies

B

with

with it; and shall the King of all kings, moued to wrath and displeasure by our wanton and vicious liues, not be able to set his creatures against vs? yes. For his hand is stretched out still. For him, the *Sunne* abode in *Gibeon*, and the *Moone* stood still in *the vally of Aialon*, and there rained *haylstones* from heaven to take part, in the discomfiting of the fие kings of the *Amorites*, Josh. 10. 5. For him fire and brimstone fought against *Sodome* and *Gomorah*, Gen. 19. 24. For him, the water returned, & covered the chariots and horsemen, even all the host of *Pharaoh*, Exod. 14. 27. For him, the earth opened her mouth, and swallowed vp the murmurers, *Dathan* and *Abiram* with their families, and all the men that appertained to *Korah*, & all their goods, Numb. 16. 32. For him, the Lyons spoiled the Idolaters, their wiues, and their children, and brake all their bones in peeces, Dan. 6, 24. For him, two Beares came out of the forrest, and tore in peeces two and fortie of them, which mocked *Elsiba* in his way to *Bethel*, 2. King. 2. 24. Thus hath God dealt with them, with whom he hath beene displeased; and yet, his hand is stretched out still. O that the wicked would consider this, and at last forsake their wickednesse.

But, I feare me, their blindnesse is so great, that they wil not see: <sup>g</sup> they draw iniquitie with cords of vanitie, and sinne as with cartropes: <sup>h</sup> they speake good of evill, and evill of good: <sup>i</sup> they are wise in their owne conceits: many of them are <sup>k</sup> mightie to drinke wine, and among them, they are greatest, who are strongest to powre in strong drinke. I could wish that such would read over the 22. verse of the 5. Chapter of the Prophecie of *Esay*, it is but short, and happely it may yeeld them a soveraigne salue for their sore: without doubt if they haue any feeling of God, they will stand in awe of him, when hee denounceth a woe against them; and if they will passe but the next verse, and come to the 24. they shall there find, that, *as the flame of fire devonreth the stubble, and as the chaffe is consumed of the flame; so their root shall be as rottennesse, and their budde shall rise vp like dust*, the reason is added; *because they haue cast off the law of the Lord of hosts, and haue contemned the word of the holy one of Israel.*

<sup>g</sup> Esai. 5. 18.

<sup>h</sup> Vers. 20.

<sup>i</sup> V. 21.

<sup>k</sup> V. 22.

It may be they are the loather to leaue their pleasures, and to part with their sinnes, because they haue some periwasion, that God hideth his face from them, and seeth them not. Let them not deceave themselues; a godly preacher assureth them, that their pleasures are spurres, & their sinnes very hypocrits, hony in their mouthes, but poysone in their stomacks. Could *Samuel* tell *Saul* all that was in his heart? 1.Sam.9.19. & could *Elisha* know that *Gehazi* had taken bribes? 2.King.5.26. And shall not God bee able to knowe the deedes and thoughts of men? yes, if *Miriam* & *Aeron* speake but against *Moses*, the Lord will heare them, Num.12.2. & old *Sarab* must not think to laugh, and not be seene, Gen.18.13. *Hel and destruction are before the Lord*, saith<sup>1</sup> *Solomon*, how much more the hearts of the sonnes of men? *He hath* <sup>2</sup> measured the waters in his fist, & *coun-*  
*ted heaven with his spanne*, & comprehended the dust of the earth in a measure, and *waighed* <sup>3</sup> the mountaines in a waight, & the hils in a ballance, there is no thought hid from him. Let them therefore harkē vnto the words of this God in the 3. Chap. of *Mal.* vers. 5. *I will come neere to you to judgement, and I will be a swift witnessse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and against them that vex the widow, and the fatherlesse, and oppresse the stranger; and against all that feare not me*, saith the Lord of hosts.

If *Elah* king of *Judah* drinke till he be drunken, his servant *Zimrie* must kill him, 1.King.16.9. If the men of *Gibeon* play the adulterers with an harlot, 25000. *Beniamites* must loose their liues for it, Judg.20.46. If *Achan* be found to bee covetous, he, & all that he hath, must be burnt with fire, Josh.7.24. If the swearey persist in his swearing, the lyer in his lying, the idle minister in his idlenesse, and every wicked one in his wickednesse, behold, he that <sup>4</sup> treadeth the winepresse of the fiercenesse and wrath of Almighty God, shall come quickly, <sup>5</sup> cloathed with a garment dipt in blood, his eyes shall be as a flame of fire, out of his <sup>6</sup> mouth shall come a sharp sword, his reward shal be with him to thrust every one of them into the ever burning

<sup>1</sup> Prov.15.11.  
<sup>2</sup> Esai.40.12.

<sup>4</sup> Rev.19.15.  
<sup>5</sup> o Vers.13  
<sup>6</sup> p Vers.12  
<sup>7</sup> q Ver.15.

pit. This shall be the portion of their cup, if they will not turne from their wicked waies.

But if they will returne from all their sinnes, and keepe the statutes of the living God, and doe that which is lawfull and right, God will haue mercy on them. If their transgressions were more in number then the sands of the earth, yet God wil be ready to forgiue them. *Rehoboam* could no sooner humble himselfe, but he was forgiven, howsoever before he had forsa-  
ken God, 2. Chron. 12.7. *Manasseb* did evill in the sight of the Lord, like the abominations of the heathen, and was therfore taken by the Captaines of the king of *Affyria*, put in fettters, bound in chaines, and carried vnto *Babel*, yet he could no sooner pray vnto God, but his prayer was heard, and God brought him backe againe to *Ierusalem*, & placed him in the kingdome, 2. Chron. 33.13. If the thiefe, even the, when he is on the crosse will pray to Christ to remember him, Christ will tell him, that he shall be that night with him in *Paradise*, Luk. 23.43.

Since then, such is the compassion of our God, let vs not greeue him; let vs not provoke him to stretch over vs the line

<sup>¶</sup> 2. Kin. 21.13

of *Samaria*, and the plummet of the house of *Abab*, left so hee wip vs, as a man wipeth a dish, who wipeth it, and then turneth it upside downe: let him that is covetous be covetous no more; let the swearer sweare no more; let every one mend one; and then

<sup>¶</sup> Esa. 1.13.

our crimson sinnes shall be white as shewe, and our skarlet sins shall be as wooll; for God hath spoken it, Esa. 1.18. Is there any soule among vs, that hath oft times fallen, and most infinitely offended his maker? with such a soule God communeth in the 3. of *Ierem.* 1. in this sort: *They say, that if a woman depart fro her husband, and do ioine her selfe to another man, she may not return to her first husband againe*, for that she is polluted and defiled; & yet whereas thou hast departed from me, and hast committed fornication with many other lovers, doe thou returne vnto me againe, and I will receave thee, saith Almighty God.

Remember the *Ninevites*; Gods sentence was gone out against them: <sup>¶</sup> yet 40. daies and *Nineveh* shall bee overthowne, <sup>¶</sup> Esa. 54. 10. Come, see, & tast, how good our God is: <sup>¶</sup> the mountaines shall

remove, and the hills fall downe, but Gods mercyes shall not depart from his people, neither shall the covenant of his peace fall away. The Ninevites could no sooner in detestation of their former liues, <sup>x</sup> proclaim a fast, put on sackcloath, and turne frō their wicked waies, but <sup>y</sup> God repented him of the evill, which he had said, that he would doe unto them, & he did it not.

<sup>x</sup> Ion.3.9.  
<sup>y</sup> Ver. 10.

Let vs looke to our selues: Gods sentence is given, against all Idolaters, adulterers, wantons, and the like, they shal not inherite the kingdome of God, 1.Cor.6.10. yet let not such despaire of Gods mercy, & so be hardened to persist in living wickedly; the Ninevites can assure them, that they may be forgiven. If they haue fallen, they may rise againe; if they haue been lost companions, yet they may be saved; if they haue committed adultery, or haue been drunken for the time past, they may be continent, and sober for the time to come: if they haue delighted in lewd and evill company, they may hereafter acquaint themselues with good. This only is necessary that they beginne their conversion out of hand, that they *repent unfeignedly*, & throughly reforme themselues. If they do this they shall liue. Yea we must all do so, or else we shall not liue. We must *repent vs* of our sinnes from the bottomes of our harts, and turne frō our wicked waies, and now at last begin to *deny our selues and to take up our crosses dayly and to follow Christ*; and this is the doctrine which I noted in the third place.

*Diosc.li.4.ca.77.* Describing the nature of the *\*rose-laurel*, saith that the flower thereof is a very strong poison to al cattle and foure footed beasts, but to men of a soveraigne remedy <sup>z</sup> against poison: of such a nature is this doctrine of our Saviour. It is as poison to the wicked and *unbelieving*, the very <sup>y</sup> *savour of death unto death*; but to the godly and *believing*, it is a preservative against poison, even the <sup>x</sup> *savour of life unto life*.

The first precept contained therein is, *that we must deny our selues*; in which the whole nature of man is rejected and disallowed, together with all the powers and desires thereof, as far vnfit to be in any of Christ's disciples. *What is man that he should be cleane?* and *he that is borne of a woman that he should be iust?* <sup>z</sup> *Ibid.*

<sup>b</sup> Psal. 51. 5. Job. 15. 14. we are <sup>b</sup> borne in iniquity, and our mothers haue conceived vs in sinne; yea, we are servants of sin; <sup>c</sup> all the imaginations of our hearts haue beene evil even from our youth. By this corruption of our nature, selfe loue hath beene so rooted in vs, that we marveilously please our selues, even in our worst desires. But S. Paule tolleth vs, that *the wisedome of the flesh, is enmity against God, because it is not subiect to the law of God, nor indeed can be*, Rom. 8. 7. Wherefore since they that liue in the flesh, overruled by the affections and pleasures which are naturally engrrafted in them, cannot please God; it is very necessary that we deny our selues in renouncing all such delights, in humbling our selues vnder the almighty hand of God, and consecrating our selues wholy to him through the obedience of faith. We then being comanded to deny our selues, are comanded nothing else, then that, which is signified by the mysterie of regeneration, John. 3, 3. & by the mortifying of our earth ly members, Colos. 3. 5. In the first place Christ tolleth vs: <sup>d</sup> Except a man be borne againe, he cannot see the kingdome of God. In the other S. Paule warneth vs <sup>c</sup> to set our affections on thinges which are aboue, and not on thinges which are on earth. Abraham denied himselfe when he went out of his country, and from his kindred, and from his fathers house, not knowing whither hee should go, or where he should finde any rest, Gen. 12. 1. Moses denied himselfe, when he refused to be called the son of Pharaohs daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sins for a season, Heb. 11. 24. Paule denied himselfe when he accounted all thinges losse, & judged them to be filthe for Christs sake, Phil. 3.

<sup>\* Sic nullo nos  
pacllo corporis  
nostro parere  
vult, ut neq; si  
caditur, necq; si  
pellitur, necq; si  
vritur, necq; si  
quid aliud eius.  
modi patitur, ei  
parcamus.</sup>

Wilt thou know what it is to deny thy selfe, saith S. Chrys. hom. 56. in 16. Matt? Then consider what it is to deny another man. If thou seest another beaten with rods, or imprisoned, or stoned, or suffer any other ill, as hunger, thirst, cold, nakednes, or the like, and doest not seeke to helpe him, nor takest pitty vpon him, then thou deniest him: \* so if thou wilt deny thy selfe, thou must not favour thine owne body, whensoever it shal be beaten, or stoned, or burnt, or howsoever it shall bee afflicted.

S. Gre-

S. Gregory vpon Ezechiel saith, *Semelipsum abnegas, quicunq;*  
*mutatur ad meliora, & incipit esse quod non erat, & desinit esse*  
*quod erat.* Be thou changed from worse to better, and beginne  
to be that which thou hast not beene, and leaue of to be that  
which thou hast beene, and thou hast denyed thy selfe. S. Hiero-  
rom. in 16. of Matth. saith that he, that putteth of the old man  
with his workes, denieth himselfe. But, howsoever Christ hath  
commanded vs to deny our selues, we may not presume of our  
owne ability herein. For he that is <sup>f</sup> borne againe, is borne not  
of bloud, nor of the will of the flesh, nor of the will of man, but  
of God, by the seed of his word, by the lively operation of the  
holy Ghost.

<sup>\* Qui deponit  
vererem bami.  
nem cum operi-  
bus suis, dene-  
gat semelipsum.</sup>  
<sup>1. Pet. 1. 23.</sup>

Yet God would not haue vs to be idle and carelesse, he hath  
therefore appointed certayne exercises for vs, as good helpe  
for our denying our selues. 1. *We must pray for Gods assistance.*  
So did David; *Create in me a cleane heart O God, & renew a right*  
*Spirit within me,* Psal. 51. 10. So did the spowse; *draw me, & we*  
*wil follow thee,* Cant. 1. 3. So did the Apostles; *Lord encrease our*  
*faith,* Luk. 17. 5.

2. *We must use a dayly & a serious meditation of our professions*  
*and vocations.* As God hath called every man, so let him walk.  
Rom. 7. 17. We giue no sinal occasion to sin when we careles-  
lie forget our estates, or but seldomly thinke of them, and that  
as by the way, nothing mindfull of our accompt which we are  
to render vnto God, who is ready to require at our handes, the  
bloud of all such as shall perish by our negligence. The consi-  
deration hereof without doubt made David pray to the Lord,  
that he would lay the pestilence vpō him & his fathers house,  
and spare the people committed to his charge, 2. Sam. 24. 17.  
the like affection was in Moses, when he praied that his name  
might be rased out of the book, wherin God had written him,  
rather then the sinnes of the people vnder his governement  
should not be for forgiven, Exod. 32. 32. Such was the zeale  
of S. Paule, when he wished with his owne damnation, to re-  
deeme the reiection of the Iews, Rom. 9. 3. Such should be the  
affection, loue, and zeale of all the ministers of Gods word.

But

¶ Ruth. 1. 20.

But as shee in respect of her tribulations, said, <sup>¶</sup> call me no more Naomi, but call me Mara, that is, call me no more beautifull, but call me bitter; so may too many of the ministry of this age, say very iustly, call vs no more Pastors, that is freeders of our flockes, and call vs no more Doctors, that is, teachers of others; but call vs robbers, for such wee are: call vs sleepers, for we never watch in our vocations: neither is there any other reason, why they should be called pastors and doctors, which feed not, & teach not the people committed to their charges, then that the Idols which <sup>¶</sup> Rachel stole were called Gods, because in *Labans* iudgment they were like Gods, when indeed they were very stockes. Such may learne of *Salomon*, that as a bird is that wandreth from her nest, so is a man that wandreth from his owne place, Prov. 27.8.

¶ Gen. 31. 19.

3 We must duely consider the estate of the things of this world, and conserre them with things celestiall and eternal: & so finding nothing vnder heaven, worthy to make vs desirous of our liues, we shall be the more ready to deny our selues. The preacher considered all the works that were done under the sunne, and behold, all was vanity and vexation of the spirit, Eccle. 1.14. ¶ He made great works, he built houses, he planted vineyards, he had large <sup>k</sup> possessions of beeues and sheepe; and he gathered togither silver and gold, the chiese treasures of kings and provinces; he provided himselfe men singers and women singers, yea all the delights of the sonnes of men; <sup>m</sup> whatsoever his eies desired, he withheld it not from them; he withdrew not his heart from any ioy, he was great, and encreased aboue all that were before him in *Ierusa'lem*; yet when he looked on all his workes that his hands had wrought, behold all was vanity and vexation of the spirit, Eccles. 2.11. Of such a spirit was S. Paul, judging all the things of this worlde to bee drosse for Christ's sake, yea, he desired to be dissolved and to bee with Christ, Phil. 1.23. He saw a law in his members, rebelling against the law of his minde, leading him captiue vnto the law of sin, which was in his members, which made him to cry out, *O wretched man that I am, who shall deliver me from the body of this death?* Rom.

¶ Eccl. 2. 4.

¶ Ver. 7.

¶ Ver. 8.

¶ Ver. 10.

7.24. As for the Epicures and carnal men, who, making <sup>in</sup> their belly their God, admire the things of this world, and thinke it farre better to be a <sup>o</sup> living Dogge, then a dead Lyon, nor can <sup>o</sup> Eccles. 9. 4. ring how abicet and vile soever they be, so that they may liues they may know, that it shall advantage them nothing <sup>P</sup> to with <sup>P</sup> Matt. 16.26. the whole world, because they destroy and loose themselues for it: they may beleue, that *whosoever will save his life shall loose it, and whosoever shall loose his life for Christ's sake, the same shall save it*, for he that is all truth hath said it, Luk. 9. 24.

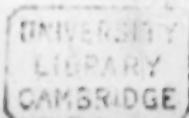
4 The careful breeding of a man from his childhood, shal bee much available to the *denying of himselfe*. To doe or to suffer, whatsoever, contrary to the fence of the flesh, shall bee very easie to him, that hath beene taught, and accustomed in his first yeares to keepe vnder, and to bridle his affections. *It is good for a man, that he beare the yoke in his youth*, saith the Prophet, Lament. 3.27. for so when afflictions grow greater, his patience also by experience shall be stronger.

Here all governours to whom the oversight of the younger sort is committed, may remember themselues of their duties, *Plin. lib. 7. cap. 2. reporteth of a nation in India called Pandora*: that the inhabitants thereof haue <sup>\*</sup> hoare hayres when they are young, but blacke, when they are old. I would it might not be reported iustly of this place, that many schollers, young gentlemen, & others, come to our Universitie, as it were with hoare hayres, well nurtured, full of tokens of sobrietie & modesty; which stay ing here but a short time, haue blacke haires, (such is the contagion of this place) their manners are lost; the tokens of their modesty and sobrietie are no more to be seen. For the better wiping away of this blot, it were to be wished, <sup>¶</sup> that all they, who are any way in place to governe, (remembering, that <sup>¶</sup> a child set at liberty maketh his mother ashamed, and that wisdome is giuen by the rod and correction) would bee no lesse carefull to teach the young ones vnder their rule to walke in truth, then was that noble Lady to teach her children, 2. John. 4.

It remaineth that I should come to the second precept, but

C

that



1 Sam. 6. 10

that, with the last I must omit, because of the shortnesse of the time. Here therefore I will conclude. As the *Philistines* shut vp the *calues at home*, whilst the *two milch-kyne* caried the arke of the Lord to *Bethshemesh*, because the crying of the calues should be no stay to the kine; even so let vs, that liue here on earth as pilgrims, travailing towards our owne home, shut vp as it were, al things wherein we haue delighted, let vs *deny our selues*, let vs not giue eare to the cryings of our Fathers & Mothers, or of any our wretched companions, that they bee no stay to vs in this our journey; and then as these kine went on, till the Lord brought them where the arke should rest, so shall we goe on, till the Lord bring vs where our rest shall bee. To which rest of blessednes the Lord of his infinite mercy vouchsafe to bring vs all, for the loue of his only sonne, our Saviour, *Jesus Christ*.

THE SECOND SERMON ON LVKE,  
CHAP. 9. VERS. 23.

*And he said unto all, if any man will come after me, let him deny himselfe, and take vp his Crosse dayly, and follow me.*

a Zach. 5. 1.

b Zacharias.

c Zach. 5. 2.

d Vers. 3.

e Vers. 4.



Hat<sup>a</sup> flying booke, which the<sup>b</sup> sonne of Berechiah saw in a vision, <sup>c</sup> bearing in length 20. cubits, and in breadth 10. contained<sup>d</sup> that curse, which then was gone forth over, and yet is continuing vpon the face of the whole earth. For every one that stealeth shall be cut off, as well on this side, as on that: and every one that sweareth shall be cut off, as well on this side, as on that: and every one that maketh light of the law of his God shall be cut off, as well on this side, as on that: Of this curse flying about with this booke, the L O R D. of hosts hath said, <sup>e</sup> I will bring it forth, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my name, and it shall remaine in the midst of his house, and shall consume

sume it with the timber thereof, and with the stones thereof.

When not long since I began the vnsolding of this peece of Scripture which I haue now read vnto you, containing a perfect doctrine, or an exact rule, sufficient for the teaching, or guiding of all that will follow Christ, then in part I declared the meanes, by which we might be so qualified, that the curse of this flying booke, might no way take hold of vs, or any our houses. Then in this Scripture I considered,

First the vniversalitie, in these words, *And he said vnto all,*

Secondly, the necessitie implied in the condition, in the words following, *if any man will come after me.*

Thirdly, the doctrine it selfe, divided into 3 præcepts, in the last words, *let him deny himselfe, and take up his crosse dayly, & follow me.*

You heard then, that this doctrine was vniversall, for that Christ delivered it vnto all, yet to all not simply, but to all with a restraint, to *all* the elect, not to any one of the reprobate. And then likewise you heard that this doctrine was necessarie: for that every one that would not harken to the same, was to look for no better, then to be cast into olde, deepe, and large <sup>f</sup> To- <sup>f</sup> Esai 30.33; phet, whose burning is *fire and much wood*, kindled with the *breath of the Lord*, as with a *river of brimstone*. And then last of all, I speake of the third præcept, wherein you heard that the whole nature of man was rejected and disallowed, together with all the powers and desires thereof, as farre vnsit to bee in any of Christ's Disciples; & therefore that a necessitie was laid vpon vs to renounce all fleshly delights, to humble our selues vnder the Almighty hand of God, & to consecrate our selues wholly to him, through the obedience of faith, and that for the better performance hereof, wee ought, *First*, to pray for Gods assistance. *Secondly*, to vse a dayly and a serious meditation of our professions and vocations. *Thirdly*, to conferre the estate of the things of this world, with things celestiall and eternall. And *lastly*, to be carefull of our living and conversing even from our childhood, till both our feete bee put into the graue. So farre I then proceeded as God gaue ytterance, lea-

¶ Zach. 5. 1.

ving the 2. precept with the 3. vnspeaken of according to which if wee will frame our liues, wee shall find that they are most forcible meanes to make the curse of the flying booke of no force against vs.

The 2. precept therefore is, that wee must take vp our crosses dayly; wherein let mee desire you, to consider with mee, *First*, what crosses are, for every man must take vp a crosse. *Secondly*, what crosse it is that every one must take vp, it is his own crosse; let him take vp his crosse. *Thirdly*, of what behaviour every one must be in bearing his crosse; he must shew willingnesse and obedience, for hee must not so much as dislike when his crosse is imposed vpon him, but he must take it vp. *Fourthly*, when this crosse is to be taken vp, and how long to be borne; this crosse must bee taken vp to day, and not bee laid downe againe to morrow; for it must be borne dayly. Of these only at this time.

<sup>b</sup>Psal. 34. 19. *Man that is borne of a woman is of short continuall, and full of troubles, Job. 14. 1. troubles by land, and troublies by sea, troubles by day, and troubles by night; many are the troubles of the righteous, and many are the sorrowes of the wicked, every day addeth a new affliction, & every night a new crosse: every man hath cause to cry out, and say: Our transgressions & our sinnes are upon vs; we are consumed because of them, Ezech. 33. 10. That which is unsavorie shall it be eaten without salt? or is there any taste in the white of an egg, saith Job. 6. 6. What delight then can we take in our liues, whose griefes and miseries, were they wel weighed and laid thgether in the ballance, would be i heavier then the sands of the sea: k the arrows of the Almighty are in vs; their venom hath even drunke vp our spirits. Wretched man, that thou shouldest bee thus troubled with crosses.*

<sup>a</sup> Job 6. 3.  
<sup>b</sup> Vers. 4.

Howsoever these crosses seeme to be infinite, yet the smalllest number may well include them. For either they are such as are common to all men in generall, whether vessels of honour or of dishonour; or else they are such as are proper only to the vessels of honor. For after that the first man had offendēd against the law, which he had receaued of his God, a curse was pronounced against him, and against all other creatures of the earth for his sake:

sake: cursed is the earth for thy sake, in sorrow shall thou eat of ye  
all the daies of thy life; thornes & thistles shall it bringe forth unto  
thee, and thou shall eat the hearb of the field; in the sweat of thy  
face shall thou eat bread, till thou returne to the earth againe,  
Gen. 3. 17, 18, 19. Here you see a common crosses labour for every  
man, of what estate soever he be: labour for the servant, and  
labour for the maister, labour for the subiect, and labour for the  
King. Art thou a<sup>1</sup> child of disobedience, reserved vnto the day. Ephes. 5. 6.  
of destruction, to be brought forth to that great <sup>m</sup> day of wrath? Rom. 2. 5.  
Then hast thou no reason, why thou shouldest not labour. Art  
thou an obedient child registered in the booke of life, and ther-  
by exempted from the power of Sathan? then hast thou reason  
to reioyce; but yet behold, in the <sup>n</sup> sweat of thy face, thou shalt <sup>n</sup> Gen. 3. 19.  
eat thy bread.

Other crosses ther are, as common to all men, as this former.  
Consider, and ther shall appeare vnto you a mans sorrowes at  
his birth, his whole life a valley full of sorrowes, & his sorrowes  
at his death: besides the infinitesse of diseases, to which every  
man is by nature subiect. The reason of al which is, for that eve-  
ry one of vs in our first parēt, whē he should haue sowne to him  
selfe in righteousness, that he might haue reaped after the mea-  
sure of mercy, hath plowed wickednesse, and reaped iniquitie, Hos.  
10. 12. to all which the patient man respecteth, saying: Mis-  
ery commeth not forth of the dust, neither doth affliction spring out  
of the earth, but man is borne vnto travaille, as naturally the  
sparkes of the fire fly upward. Job. 5. 6, 7.

Now, because the world lying wholly in wickednesse, vn-  
able to receave the spirit of truth, hateth with all bitterness  
all such, in whom the light of the truth sheweth it selfe; other  
crosses there are proper to the vessels of honour onely. Such are  
the strange & diverse kinds of persecutions, in which the faith-  
full haue beeene from time to time afflicted, with false accusati-  
ons, with imprisonments, with losse of goods, with banishment,  
with dreadful dealets before vnheard of. Eliiah for killing Baals.  
Prophets, found Jezebels heart set against him even to the  
death, 1. King. 19. 2. Micaiah for speaking to Achab accora-

ding to the word of the Lord, was put into a dungeon, and there fed with bread and water of affliction, 1. King. 22. 27. The hot burning furnace was thought punishment little enough, for the three children which refused to worship Nebuchadnezzars God, and his golden Image, Dan. 3. 20. All which, & like afflictions of the godly, of what sort soever they bee, are called here by Christ, *crosses*, to put vs in minde, of the communion, which is betweene vs and himselfe. For as hee for our sinnes hath indured vpon the *croſſe* vnspeakable grieſes, and a *cursed death*, so must wee for his sake hating this world, and the pleauſes thereof, be ready to beare all ſuch afflictions as ſhall befall vs, that our faith in him may be kept holy, and vndeſiled.

Every Christian therefore is to take vp his *croſſe*, his owne *croſſe*, even ſuch a *croſſe*, as God ſhal lay vpon him, as his owne; yet ſo, that he muſt not neglect the *miferies* of others. The rule of charitie inviolably to bee kept by all Christians, bids vs to weep with them that weep, Rom. 12. 15. Pharaohs daughter teacheſt vs, when wee meeſte with a childe caſt of to the wide world, to take it vp, and nouriſh it, Exod. 2. 6. The Samaritan ſhall condemne vs, if when we find our neighbour in the high way wounded, we take no *compaſſion* vpon him, Luk. 10. 33.

\*1. Cor. 6. 15.  
Ephes 5.30:  
¶ Ephes. 5.23.  
¶ 1. Cor. 12.  
26.

We are all <sup>o</sup> members of one body; Christ Iesuſ is our <sup>P</sup> head; where is the ſympathy ſhould be betweene vs? Can one member be grievouſly tormented, and the reſt <sup>q</sup> ſuffer nothing? You knowe that in your naturall bodies, if the foote bee hurt, the hand is ready to lay a plaifer to it. Why ſhould it bee otherwife in this our ſpiritual body? Can your hearts ſuffer you, ſeeing the poore in this time of dearth crying out vnto you at your dores, and in the ſtreets for relief, to yeeld them no ſucour? Bee not loath to *lend vnto the Lord*, for hee will repay it, Pro. 19. 17. Learne counſell of the wiſe man. He telleth you, that whοſoever giueth vnto the poore ſhall never lacke, but hee that hideth his face from the poore ſhall haue many *curſes*, Proverb. 28. 27.

Our Saviour then commanding vs to take vp our own *croſſes*, doth not forbide vs to pitie ſuch, as are to be pitied, but ſignifi-

nifieth vnto vs, that the *croſſe*, which wee are to take vp, is ſuch a *croſſe*, as God in his good pleasure ſhall lay vpon vs, & there-  
by is made our owne. Shall there be any evil in the citie, & the  
Lord hath not done it? ſaith Amos. 3.6. Howſoever wee are fed  
with the *bread of affliction*, wee muſt ſtill acknowledge God to  
be the author thereof, our ſinnes moving him thereto. *Mariam*  
*shake* againſt her brother *Moses*, the ſervant of the Lord. God  
ſaid a *croſſe* vpon her for it; ſhee was made *leprous like ſnowe*,  
Num. 12. 10. *Baapha*, hee walked in the way of *Ierobom*, and  
made the people of Israel to ſinne, and with their ſinnes pro-  
voked the highest God. Behold his *croſſe* for it: *Hee that dieth*  
*of Baaphaes ſtocke in the citie*, *him ſhall the dogges eate*; and *that*  
*man of him, which dieth in the fields*, *ſhall the foules of the aire*  
*eate*, 1. King. 16.4. *I E H O R A M* walked in the way of the king <sup>13.</sup> Chro. al. 6  
of I S R A E L, as the house of *Ahab* had done before him, hee  
& ſlew all his brethren with the ſword. See, God had a *croſſe* for <sup>14.</sup> Ver. 4.  
him in readines; for he <sup>15.</sup> smote his people, his children, his wives,  
and all his ſubſtance, with a great plague, yea, he smote Ichorams  
owne bowels, with an incurable disease, <sup>16.</sup> Ver. 5. so that in proceſſe of  
time <sup>17.</sup> after the end of two yeares, they miserably gushed out, <sup>18.</sup> Ver. 19.  
2. Chro. 21. 18.

What is man that he ſhould be cleane, or hee that is borne of a  
woman that he ſhould be iuft? Job. 15.14. God hath found no  
ſtedfastneſſe in his ſaints; yea the heauens are not cleane in his <sup>15.</sup> Job 15.15.  
fight, <sup>16.</sup> Ver. 16. how much more is man abominable and filthie, which  
drinketh iniquitie like water? he is altogether ſinfull; ſinfull in  
his conception; ſinfull in his birth; in every deed, word, and  
thought, wholly ſinfull. And can we ſo ſinfull, by our ſin pro-  
voking to wrath our good God, thinke to escape our due *croſſe*? let vs beleeue S<sup>t</sup> Paule; he telleth vs, that all that will live  
godly in Christ Iefus, ſhall ſuffer persecution, 2. Tim. 3.12.

Yet behold, ſhe that hath beene ſo oft <sup>17.</sup> Apoc. 37.6.  
drunken with the *blood of the ſaints & martyrs of Iefus*, teacheth her followers to  
undertake new *croſſes*, which are not laid vpon them by Gods  
finger. Some muſt bring down theſelues with needles *fastings*,  
others muſt vowe *pilgrimages* full of dangers; many muſt make  
choice.

choyce to live poore hermites in an hermitage ; such as keepe theselues within the walls of their cloysters, must watch much, lodge hardly, even vpon the ground; & often scourge themselues. All which they doe not with-out pretence ; for every one must take vp his owne crosse.

\* *Ad Paganorum* St. Austin in his 50 Epist. written to *Bonifacius*, speaketh of *celeberrimas solennitates ingentia turbarum* three kindes of deaths wherewith the *Donatists* willingly desired to be killed, or rather killed themselues. Some of them [Donatistarū] would make request to the worshipers and keepers of *Idols* to destroy them; others would offer themselues to armed men bant, non ut idola frangere, sed ut interficerentur à cultibus idolorum.

\* *Quidam etiā se trucidandos armati viatoriis bus ingentabant, percussuros eos* In these our daies the *Anabaptists* desire to haue crosses laid vpon them, withoutiust cause, and before God layth them on there shoulders, they are willing to forsake wife, children, substance, & ab eu per stance, and countrie to, to oppole themselues to manifest dangers. A <sup>b</sup> zealous preacher of late yeares of *Zurich* saith that *ribiliter commis-* himselfe saw a woman, which (after that shee had lived many

*Per abrupta precipitia, per aquas & flam- mas occidere se ipsos, quotidie nus illis ludus fuit.* *yeares*, honestly with her husband, and among her neighbours instructed by the *Anabaptists*, ran away from her husband, and forsooke her seven little children, nothing pitying the youngest, although a sucking child, and when she was asked why so vnlike a mother, shee left her children, shee had that pretence which the rest of the *Anabaptists* haue, *Every*

*b* *Gualter. in Matth. homil. 209. ad c. 16.* *one must take vp his owne crosse. Monks, Donatists, and Anabaptists, all account themselues blessed, for their voluntary ta-*

*king vp of their owne crosses.*

*Vidi ego mulierem, que cum multis annis cum marito hoc nesciisse, hoc furore percitam relictis septem liberis, & quidem minimo natu adhuc latente, ad Anabaptistas profugisse, nec aliam sui facti excusationem pre;exuisse, quam quod Christus nos ad Crucem vocat.*

*Rue* groweth best being planted vnder a *fig-tree*, Lib. 19.c.8. and the *Heliotropium*, spreadeth her leaues at the presence of the *Sunne*, Lib. 22. cap. 21. All which will not bee of so good liking, if these their naturall loues be remoued from them: the *Elme* will scarse thriue; the *Rue* will hang downe her tops: the *Heliotropium* will close her leaues againe. Me thinks that *zeal* is not of a farre vnlike condition.

If it be ioined with a good cause, how gratiouse is it in the eyes of the Lord! The *zeale* of *Phinehas*, manifested in his killing *Zimrie* and *Cozbi*, was offorce to turne away the anger of the Lord from the children of *Israel*, Numb. 25. 11. The *zeale* of *Hezekiah* breaking in peices the brasen serpent set vp by Gods word, when it was abused vnto *Idolatrie*, was as a sweet smelling sacrifice; the Lord was with him for it, and he prospered in all things that he tooke in hand, 2. King. 18. 7. The *zeale* of *Moses* commanding the *Levites* to kill all them, which worshipped *Exod. 32*, the golden Calfe did so please God, that he turned the curse of 27. 28. *Jacob* against *Levi* to a blessing, Deut. 33. 8. &c.

But once take away a good cause from zeale, and the very absence of it shall make zeale iniquitie. If *Joshuah* in zeale desire *Moses* to forbid *Eldad* and *Medad* to propheticie, *Moses* will tell him that his *zeale* is *envie*, Numb. 11. 29. And let not *Peter* in zeale desire *Christ* to pitie himselfe, vntesse he will be called *Sathan* for it, Mat. 16. 23. Though *Saul* never so zealous (as he thinks, in Gods cause) breath out threatnings and slaughter against *Christ*s Disciples; yet in the ende hee shall receaue a reproofe from Gods owne mouth; *It is hard for thee, Saul to kicke against the pricke*, Act. 9. 5.

I can easilly perswade my selfe, that all such men, as these were, (of whose forwardnesse in taking vp their owne and voluntary *crosses*, you haue already heard) are very zealous in their sufferings; yet because their *zeal* is not accompanied with a good cause; because they doe, whatsoever they doe in this, with a misconceit of Gods word; I must needs say, that their *zeal* is not worth commendation, it is superstition, it is abomination. Although *Martyrdome* be an excellent worke, and

the gift of God; and howsoever *Polycarpus* did very well, to giue thankes and praise to God when he was put into the fire, as *Ensebius* specifieth, Lib. 4. Eccles. hist. cap. 15. yet hence it cannot be proued, that a man should voluntarily endanger his life, or any way torment himselfe. Let *Marculus* fling himselfe downe headlong from a rocke, and let *Donatus* in like sort cast himselfe into a pit, both with intent to end their liues, yet shal they not therefore be called *Martyrs*, saith *S. Austin Trac.* 11. in cap. 3. *Iohannis*.

\* *Ier. 6. 30.* Dost thou deserue to be called *reprobate silver*, because the *LORD* hath rejected thee? or art thou to bee compared to the *raging sea*, whose waters cannot rest, but must cast vp mire & dirt? Be thou never so wicked, yet thy death may be like to the *death of a Martyr*. *Aug. conc.* *3. in Psal. 34* There were three at once on the crosse; one, the *Saviour* of the world: the second a *repentant sinner*, which was to be that night with Christ in *Paradise*: the other a *theefe* farre from repenting, who was to bee rewarded with damnation: All these three had like punishment, howsoever their causes were altogether different. Wouldst thou be counted a *Martyr* at thy death? saith the same *father* in his 71. *Ep.* which is to *Dulcinius*, be thou then a good Christian in thy life assuring thy selfe, that it is not the *punishment*, but the *cause* that maketh the *Martyr*. Eor, saith he, Lib. 1. c. 17. *contra ep. Parmeniani*, if punishment, without due regard of the cause be sufficient to eternize a *Martyr*, then let *Pagans* bee *Martyrs*, as oft as they are lawfully punished for their *superstition*, which in their opinions, is *holy religion*: yea then let the devils bee *Martyrs* too, for they also in a sort suffer persecution at the hands of *Christians*; when their *temples* all the world over are overthrowne, their *Idols* broken, their *sacrifices* prohibited, & their *worshippers* punished. The consideration of the absurdity hereof, maketh him in the same place to conclude: *Non ergo ex passione certa est iustitia, sed ex iustitia passio gloriosa est*, A man is not therefore righteous because he suffereth, but his suffering is therefore glorious, because it is for righteousness. And therefore the Lord hath not said in generall, *blessed are they*

they which suffer persecutio, but he hath restrained it, blessed are they which suffer persecution for righteousness sake, Mat. 5. 10.

It is the righteous cause then that maketh the persecution glorious; if our death be for righteousness sake, blessednesse shall attend vs: yet with a caveat, that we be not the procurers of our owne persecutions, that we be not the causes of our own deaths. For if we are such, the goodness of our causes cannot excuse vs. Christ his counsell is; when they persecute you in this citie, fly unto another, Matt. 10. 23. So farre is hee from willing vs to vndertake needlesse crosses. Wherevpon *Clemens Alexandrinus* in his 4. book of his *Stromata*, discourses thus: Christ persuades thee to fly, not as if it were ill for thee to suffer persecution, or as if thou shouldest feare death; but that thou mightest not be author of any ill, either to thy selfe, or to thy persecutors. Wilt thou not obey him, then art thou presumptuous & over rash, running vnadvisedly into manifest dangers. Thou canst not beignorant, that it is sinne against God, <sup>f</sup> to kill a man. Knowe this then, that if thou dost not fly in time of persecution, but dost offer thy selfe to be apprehended by the persecutors, thou killest thy selfe; & as much as in thee lyeth, thou giuest assistance to effect the wicked intents of such as persecute thee.

What then? Is it lawfull to fly in time of persecution? Hee that flyed not, but stood to it, and suffered death for vs all, telleteth vs that the good shepheard gineth his life for his sheepe, Ioh. 10. 11 but an <sup>g</sup> hireling, and he which is not the shepheard, neither the <sup>g</sup> Ioh. 10. 12 sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe and flyeth, and the wolfe catcheth them, and scattereth the sheepe; <sup>h</sup> so the hireling flyeth, because he is an hireling, & caroth <sup>h</sup> Ioh. 10. 13 not for the sheepe. If then the shepheard ought to put his life in jeopardy for his sheepe, and if all that fly be not shepheards, but hirelings, how is it that the shepheard may sticke?

St. *Austine* in his 180. Epist. which is to *Honoratus*, is of out opinion, that Christ's flocke, purchased and gotten with his owne blood, may not bee forsaken, and made destitute of the necessarie ministry. Wherevpon this is his resolution, that the *Paster*, when, and where, there is none to supply his room,

So that in flying, his sheepe may bee brought in danger of destruction, *ought not to fly*, but with a bold minde to abide, and sustaine periection, evē vnto death, if need be. When S. Paule fled from *Damascus*, let downe through the wall in a basket, Act. 9. 25. the Church was not left void of the necessary minis-  
 try, but the thing which ought to bee done was accom-  
 plished by other faithfull brethren, which remained there; all  
 which willed and egged him forward, that he should preserue  
 and keepe himselfe to the vse and profit of the Church: and  
 therefore he addeth; let the servants of Christ, the ministers of  
 his word and sacraments, doe that which he hath commanded  
 and permitted; let them fly at all times: *from city to city*, when  
 any of them specially and personally is sought of the *persecu-  
 tors*, so that the *Church* be not left desolate of others, which  
 are not so *persecuted*, that their fellow servants may haue their  
 food; and if it shall happen, that the *perill* and *persecution* bee  
 generall, pertinent to the whole number of *Bishops*, and the  
*Clergie*; then either let them all goe to places, where they may  
 all be defended, that they may altogether liue; or else let them  
 all tarry, that they may altogether suffer.

To which S. *Austines* iudgement, *Lyranus*, expoūding the  
 21. verse of the 10. chap. of S. *John*, giveth his consent, saying:  
*nomine lupi venientis super oves, aliquādo intelligitur diabolus,*  
*per tentationes fideles infestans: aliquādo hereticus, per falsam*  
*doctrinam corruptens; aliquādo tyrannus, violentiā armorum*  
*persequens, &c.* The name of *wolfe* hath three significations for  
 thereby is meant either the *Divell*, which molesteth the fa-  
 full by often temptations: or the *Heretique*, which seduceth  
 them by his false doctrine: or the *Tyrant*, which persecuteth  
 them by his mighty violence. In the first and second signifi-  
 cations, if the *wolfe* come to the *sheepe*, the *Pastor* must not flie:  
 for such *wolues* are *not to be resisted* by the *Pastor* corporally,  
 but rather spiritually, by devout praier, by holy preaching, and  
 by sound doctrine. In the third signification of the name of a  
*wolfe*, a distinction is to be made; for the *persecution* is either  
*personall*, or *generall*: if *personall*, so that it be against the *Pastor*  
 only

onely, and not against the flocke committed to him, then hee may lawfully flie: but if it be common, both against the shepheard, & also against the flocke, yet a distinction is to be made; for either there is but one *Pastor*, or else there be many: if but one, he ought not to flie, and for sake his flock, for so he should be a *hireling* and not a *shepheard*: if many, of whom the Church hath need, then some ought to remaine, and others may flie; the flocke remaining behinde ought to bee sufficiently provided for. Wherefore if they shal contend, who shall tary, calling for the grace of the holy *Ghost*, they may decide it by lots.

<sup>¶</sup> Athanasius that good *Bishop* of *Alexandria*, seeking by <sup>¶</sup> Aug. ep. 180 flight to escape the furie of the Emperour *Constantius*, left be- hind him a sufficient, and a learned ministry to governe the Church; and in his *Apologie* to *Constantius*, vsing many exam- ples out of Gods booke to proue his flight lawfull, as the fly- ing of *Jacob* from *Esau*, of *Moses* from *Pharaob*, of *David* from *Samle*, of *Elias* from *Iesabel*, of *Christ* and his disciples, from the *Jewes*, (I omit the rest) maketh this his resolution: Our Saviour commanded vs to flie away, and to hide our selues, as oft as we shall be persecuted, and sought for to the death, <sup>¶</sup> *Siquidem in a-<sup>¶</sup> 1<sup>o</sup> Iusti sap. 85 quilibrio est, & seipsum occidere, & se inimicis ad occidendum prostrare cori- pinare: for it is all one, saith he, for a man to kill himselfe, and to fawter, & de- offer himselfe to his enemies to be slaine.*

So then, if the *Pastor* can leaue his flocke sufficiently pro- vided for, he may fly in time of persecutions; but if there be none to supply his roome, he must stand to it; he must take up his owne <sup>¶</sup> *χροις εις* <sup>¶</sup> *crosses*: yea every Christian is bound to the obedience of the same law: as he must not be froward in taking vp <sup>¶</sup> *needis* <sup>¶</sup> *crosses*, which may not be called *his own*; so he must not be backe- ward in bearing <sup>¶</sup> *such crosses*, as God in his good pleasure shall lay upon him; for they are *his own*. Wherefore let vs now see, of what behaviour we must be, in bearing our <sup>¶</sup> *own crosses*, which is my third note of the second precept.

<sup>¶</sup> *Jacob served Laban for Rachel 7. yeares; & they sent aduersity to him but a few daies, because he loved her, Gen. 29.20. Harken all yea that are negligent, and wretchedesse, by living in al-*

vngratitude towards God: consider this, that iust one for the loue of *Labans* daughter purposed withall willingnes to serue *Laban* 7.yeares. He resolved with patience to endure whatsoeuer paines and cares might befall him in a shepheards life; his loue so fed him with hope, that so many yeares were but as a few daies vnto him. How canst thou be excused before God, thanklesse Christiā? a L o v e is offered thee; not *Labans* daughter, but *the sonne of God*, even thy *Saviour CHRIST IESVS*; I know thou wouldest gladly obtaine this loue; yet art thou vnwilling to serue God, (I say not 7.yeares,) but 7.daies for him: thou art not resolute with patience to endure such crosses as must befall thee in thy Christians life: howsoever thy loue feeds thee with hope, yet so few daies seeme as many yeares vnto thee. Wouldest thou know in this thy froward course how to bee amended? Harken vnto thy loue; hee bids thee *take up thy crosse*. When it shall please God to visite thee with any kind of affliction, thou must beare it *willingly*, thou must beare it *patientlie*.

Here you see what behaviour is required of vs, in bearing our crosses; we must be *willing*, we must be *patient*. He coulde giue good counsaile that said; *Refuse not the chastening of the L ORD, nor be grieved with his correction*, Prov. 3.11. His counsaile there is not without reason, because the Lorde correcteth him, whom he loueth, even as the father doth the childe, in whom he delighteth. What shall we receive good at Gods hand, and not receive evill? Job. 3.10. Let vs armie our selues with patience; which is as powerfull to the seasoning of our crosses bee they never so bitter, as was the tree, which *Moses cast into the spring of force to season the bitterness of the waters*, Exod. 15.25.

The Persians had a custome among theselnes, as oft as they would punish any noble man, to take from hym his head tire & his uppere garment, & to bear the infiold of the man himselfe. Gods dealing to vsward is not much vtilike; our sinfull soules provoke him to wrath, in stead of the he punisheth our bodies with diseases, our fields with barrennesse, our goods with fire, or otherwise.

Behold though <sup>m</sup> Lazarus lie at the gate; <sup>n</sup> Joseph in prison <sup>m</sup> Luk. 16. 30. Jeremy in the dungeon, <sup>o</sup> Daniel among the Lyons, <sup>p</sup> the children in the fornace; yet shall they not be tempted above that they are able to beare, 1. Cor. 10. 13. Though the troubles of the righteous are great, yet the Lord delivereth him out of all. Psa. 34. 19. Though for a time we dwell in darknesse and in the shadowe of death, bound in misery and yron, Psa. 107. 10, yet at last comes the yeare of Iubilee, (wherein all the Lord's prisoners, all prisoners of hope, so-called because they may hope to bee set at liberty, Zach. 9. 12, shal be set at liberty) and then shall we haue our liberty too. Then those sweet scriptures will haue their end: the Lord retaineth not his wrath for ever, because mercie pleaseth him, Mich. 7. 18. After two daies he will revive vs, and in the third day he will raise vs up, and we shal live in his sight, Hos. 6. 2. Surely there is an end, and thine hope shall not be cut of, Prov. 23. 18. Heaviness may endure for a night, but ioy shall come in the morning, Psa. 30. 5.

¶ O that we would therefore Praise the L O R D for his goodness, and declare the wonders, that he hath done, & doth for vs. Rather then *Elijah* shall starue, the ravens shall feed him, 1. King. 17. 6. Rather then *Jonah* shall be drowned, the fish shall saue him. Ion. 1. 17. and if the glutton will not, the dogs shall pity *Lazarus*; Luk. 16. 21. For as *David* charged his souldiers, not to kill *Absalon* his sonne, although he sent them against him, to stay his rebellion, 2. Sam. 18. 5. So God forbiddeth his crosses to destroy his children, though he send them against his children to purge their corruptions. In regard thereof P. Martyr vpon the 4. verse of the 5. chapter to the *Romanes*, likeneth vs to certaine splices whose sweet smels cannot be perceived, except they be bruised; and to the *Marchasite*, which cannot exercise that force which it hath of burning, vnlesse you presse it betweene your fingers.

If that which hath already beeene spoken, bee not of force to work in vs willingnes, & patience, at such times as crosses are vp. on vs, let vs enter into a due consideration of Gods providence, without which no afflictions can come neare vs. And what

<sup>r</sup> Nos sumus tanquam quædam aromata, quorum odor, nō se contude-  
ris, nō sentitur. Sumus veluti lapides Pyriti-  
des, qui nō ex-  
<sup>erunt</sup> vim eam, quum habent ad comburendū, nisi cum pre-  
muntur digitis.

are

¶ Mat. 6. 29. are we, that may dare to say, why hath God done this? If *Solomon* in all his maiestie could not make himselfe so braue, as  
 Luk. 12. 27. the *Lilyes of the field*; if we cannot adde one cubit to our stature, nor change the colour of one haire; if no sparrow lights upon the ground without the foresight of God; if no water falleth from the clouds without his ordinance; if the very teares which tricke downe our cheeke, be numbred in his bottle; how is it, that we dare repine, when wee are afflicted, finding fault with our ill lucke or hard fortune.

The scripture teacheth vs that all things, howsoever many of them seeme casuall and contingent to our weake conceits, are notwithstanding determined and regular in the course of providence.<sup>2</sup> The fish that came to devour *Jonas* may seeme to haue arrived in that place by chance; yet the Scripture saith the *Amos*, I. p. 11. L O R D had prepared a great fish to swallow *Jonas*, Ion. I. 17. The storme it selfe which drove the Pilots to this streight, may like wise seeme contingent to the glimse of carnall eies; yet the prophet saith, *I know that for my sake, this great tempest is upon you*, Ion. I. 12. The fish which *Peter* tooke, might seeme to haue come to the angle by chance; yet hee brought in his mouth the tribute, which *Peter* paid for his L O R D and himselfe, Mat. 17. 27. By the diversitie of opinions among the brethren touching the manner of dispatching *Joseph* out of the way, we may gather that the selling of him in *Egypt* was but accidentall, and only agreed vpon, by reason of the fit arrival of the *Marchaets* while they were disputing, and debating, what they were best to doe; yet saith *Joseph* to his brethren, *you sent mee not hether, but God*, Gen. 45. 8. What may seeme more contingent in our eies, then by the glancing of an arrow from the commo mark to kill a traveller that passeth by the way; yet God himselfe is said to haue delivered the man into the hands of the shooter, Exod. 21. 13. Some may thinke it hard fortune that *Ahab* was so strangely made away, because the Scripture telleth, that a certaine man hauing bent his bowe, and let slip his arrow at hazard, without aime at any certaine marke, <sup>a</sup> stroke the King; but here you shall find no lucke, nor chance at all, otherwise then

then in respect of vs, for the the shooter did no more, then was denounced to the King by Micbeal from Gods owne mouth before the battell was begunne, 1. King. 22. 17. What in the world can be more casuall, then lottery; yet Solomon teacheth, that when the lots are cast into the lap, the providence of God disposeth them, Prov. 16. 33. The Prophet saith that evils shall light heavily vpon our necks, whose originall or cause we shal not vnderstand, Esay, 47. 11. yet howsoever in respect of vs, & our knowledge, they may seeme casuall & contingent; in Gods good providence they are absolutely necessarie.

The consideration hereof made Job even then blesse God, when newes was brought him of the losse of his sonnes, and al his substance: *The L O R D hath given, and the L o r d hath taken it, blessed be the name of the L o r d,* Job 1. 21. The like consideration made David forbid Abishai to hurt Shimei: though Shimei came out from Bahurim cursing, and casting stones at David, and all his servants; and crying: come forth, come forth shes man of blood, and thou man of Belial; yet David said vnto Abishai, Behold, my sonne, which came out of mine owne bowels, seeketh my life; then how much more may this sonne of Lemini? suffer him to curse, for the L o r d hath bidden him, 2. Sam. 16. 11. Our Saviour respected the same, when hee said vnto Pilate; thou couldst haue no power at all against me, except it were gidden thee from aboue, Ioh. 19. 11. Hence it was that the Macedonians in great triall of affliction had their joy abounding, 2. Cor. 8. 2. And for the same cause the Apostles rejoiced in their tribulations, Rom. 5. 3.

Why then doe not we, with like consideration of Gods providence, blesse God, when we are punished? Why doe we not glory and rejoice in our tribulations? Happily you will say, that they are evill, and therefore make a question, how we may glory in them? I must needs grant, that they are evill, and deathes ser-  
geants, farre to be remoued from the godly. For God shall wipe away all teares from the eyes of his Saines, Rev. 7. 17. Yet must I ad, that they are evill in their nature only, vnto the electe, but to the elect by Gods mercy, good and profitable. For yee  
knowe,

knowe, that *all things worke together for the best unto them that love God, even to them that are called of purpose.* Rom. 8. 28. *Nec que enim pī patimur ad vexām, sed ad triumphū,* saith P. Martyr, Rom. 5. 3. The godly are not afflicted for their *hurt*, but for their *triumph*. And therefore hee compareth afflictions to the *red sea*, wherein *Pharoah* was drowned, but *Israel* saued; they make the wicked oft times desperate, when the godly are confirmed in a most sure hope by them. They are the *Lords instruments*, by which he tryeth our hearts, as *the fining pot is for silver, and the fornace for gold*, Prov. 17. 3. By them *hee chasteneth vs*, that we should not be *condemned with the world*, 1. Cor. 11. 32. And therefore be the *cross* never so bitter, yet is it *sweet to the hungry soule*, Prov. 27. 7. Resolue wee then to take vp our crosses dayly; which is my last note of the second precept.

The body is then of *best liking*, when it is *dayly exercised*, and the godly are then of *best living*, when they are *dayly afflicted*. Agnū knew it well: and therefore he prayed God not to giue him *riches*; but only to feed him with *food convenient*, lest hee should be *full and deny God, and say who is the Lord?* Prov. 30. 9. When *Israel* waxed *fat*, hee spurned with his heele, and regarded not *the strong God of his salvation*, Deut. 32. 15. When *Gideon* was *poore*, and a *thresher of wheat*, the *Angel of the Lord* visited him; but after that the *Lord* had giuen the *Midianites* into his hands, he made an *Ephod of golden earings*, and placed it in his *city*, O P H R A H, so that all *Israel* went a whoring after it, Iud. 8. 27. Wee find not that *Jeroboam* was *reputed evill*, as long as he was of *low estate*, but when he was once preferred to be *ruler of the 10 tribes*, he made two *golden calues*, & called them *the Gods of Israel*, 1. King. 12. 28.

We likewise since God hath giuen vs *prosperitie*, since hee hath withholden from vs his *afflicting hand*, are very ready  
 b Jerem. 5.7. b to *forsake him*: to *swear by others that are no Gods*, yea impiously to *swear by him that is the revenging God*, to *commit adultery*, to *assemble our selues by companies in harlots houses*; to *rise vp in the morning like fed horses*; to *account religion a pretie policie to keepe the meaneer sort in awe*; to *think him scarce*

scarle worthy a Gentleman's company, that will make a conscience of committing any vice, be it never so brutish? Shall I not visite for these things, saith the Lord? shall not my soule bee avenged on such a nation as this, Jerem. 5.9. Isa. 1.10. 2.10. 3.10. 5.1.

Many of these were the sinnes of Indah, and all of them are our sweet sinnes. Would you knowe, what was the portion of Indahs cup, for these her transgressions. The 15. vers. of the 5. Chap. of Jerem. will shew you what the L O R D hath said. *I wil bring a nation upon you from farre, a mighty nation, an ancient nation, a nation whose language thou knowst not, neither understandest what they say: whose quiver is an open sepulcher: they are all very strong; they shall eat thy harvest and thy bread, thy sheepe and thy bullocks, thy vines and thy fig-trees; they shall devoure thy sonnes and thy daughters, they shall destroy with the sword the fenced cities, wherein thou hast trusted.* Shall our trespasses against God be more then Indahs were, and can wee looke that our punishments should bee lesse? Let vs not flatter our selues: there is scarle any one of vs, that hath not heard newes of a nation, that is <sup>\*</sup> coming against vs from far, a mighty nation, an ancient nation, a nation whose language we know not, neither understand wee what they say. *If they come, wee haue learned so much, that God in his good providence, bringeth them vpon vs, & who knoweth whether God wil strengthen them, that they shall be able, with fire and sword to beate downe all our forces, to devoure our sonnes and daughters, to eat vp our harvest and our bread, our sheepe & our bullocks, our vines and our fig-trees.* It may bee, that the strength of our country maketh some little to regard the invasion of any foraine enemie.

O put your trust in God, for vaine is the helpe of man. *The king is not saued by the multitude of an host, neither is the mighty man delivered by his great strength, Psal. 33.16. Iabin, with his confederats, even thirtie and one Kings, with all their forces, must fall by the edge of the sword, if the L O R D doe but send Joshua with a few against them, Iosh. 12.24.* The whole host of the Midianites shall be discomfited, if the L O R D doe

<sup>\* This Serm6  
was preach-  
ed, March 28.  
1596.</sup>

but once bid Gedeon goe with his three hundred men, Iud. 7.7  
 The Moabites and Ammonites, be they never so many, shall  
 yeeld to Iehoshaphat and his small number without resisting,  
 2. Chron. 20.17. And what are we, that wee may bee sure, that  
 the L O R D will not deliver vs into the hands of our enimies?  
 how can we presume to thinke so, since, as a cage is ful of birds,  
 so are our houses full of deceits, Ier. 5.27.

<sup>f</sup> Ier. 5. 28.

Many among vs are become great and rich; <sup>f</sup> they are waxen  
 fat and shining; they doe overpass the deeds of the wicked, they  
 execute no judgement, nor not the judgement of the fatherlesse.

<sup>g</sup> Ver. 29.

Shall not the L O R D visit for these things? shall not his soule be  
 avenged of such a nation, as this? He turneth the floods into a wil-  
 derness, and the springs of waters into driesse, & a fruitfull land  
 into barrennesse for the wickednesse of them, that dwell therein,  
 Psal. 107. 33. It may be <sup>h</sup> Achan offendeth; yet three thou-  
 sand Israelites shall be put to flight for it, Ios. 7.4. David com-  
 mith the sinne; yet seventie thousand of his people must die  
<sup>b</sup> 1. King. 16.3 for it, 2. Sam. 24.15. Baasha may bee the man, that <sup>k</sup> transgres-  
 seth; yet his whole housshould, his kin, folke, and friends shall  
 smart for it, 1. King. 16.11.

Rent your harts therefore, and turne unto the L O R D your  
 God with fasting, with weeping and with mourning, for hee is  
 gracious, and mercifull, slow to anger, & of great kindnesse, & re-  
 penteth him of the evill, that he hath said he will do, Ios. 2.13.  
 Who knoweth if he will returne, and repente, and leaue a blessing for  
 vs, and make his cup to passe from vs? His mercies are called e-  
 verlasting, because they endure for ever: but his anger is compa-  
 red to the clouds, because it lasteth but a season: whom hee lo-  
 veth, he loveth to the end; but whom he scourgeth, he scourgeth  
 till they repent. Ezechias was sicke, but vntil he wept, 2. King. 20.  
 3. Nebuchadnez zar was banished, but vntil he repented, Dan.  
 4.34. And no doubt, if we wil repente vs vnfeignedly of our sins  
 we shall finde that, to be the best remedy against our present  
 famine, and the warres we looke for.

Now as peace, plenty, and prosperity maketh men, yea manie  
 of vs, to thinke that there is no God, at least to forget him, so on  
 the

the other side, daily afflictions will make vs feele that there is a God, and daily to remember him. The blawnesse of the wound ser-  
veth to purge the evill, and the stripes within: he bowels of the bel-  
ly, Prov. 20.30. Sharp punyments that pierce even the inward  
parts, are profitable for vs to bring vs to amendment. When we  
are tried, we shall receiue the crowne of life: wee shal then bee  
bl ffd, when we endure tentations, Jam. 1.12. Let vs therefore  
take up our crosses daily; that is, as S. Peter doth interpret it, eve-  
ry day, if need require, 1. Pet. 1.6. or every day, if the will of God  
be so, 1. Pet. 3.17.

Here might I take iust occasion to reprove diverse sortes of  
men, which are so farre from taking vp their crosses daily, as that  
they refuse to take them vp at all. No excuse can bee made for  
these Christians, which in time of persecution become Turkes,  
denying Christ, and renouncing their faih: nor for our sea-me,  
which, rather then they will be taken by their enimies, wil sink  
their shipp, and drowne themielues: nor for those at land, which  
in their miseries, are their owne murderer: nor for those poore  
ones, which make light, (to they may relieue their poverty,) to  
be theeuers, robbers, vsurers, enimies to Churches, and Colleges,  
covetous persons, malicious and shamelesse slanderers, & the like.  
But neither the time, nor your patience can suffer me, to speak  
of al these: yet let me briefly touch them, which loosing but an  
oxe, or having any about them strangely falle sicke, run forth-  
with to the wise ones of this our age, to *cunning men & cunning  
women, to witches, enchanters, coniurers, and the like*, seeking  
for helpe of them; and it shall appeare, that neither these may  
be excused.

God hath promised by his prophet, that whosoever calleth  
upon his name, and giveth eare to his voice, as to the sole and  
only shepheard of his soule; *good things shall betide him in this  
world and his soule shall live*, Ier. 38.20. His plants shal prosper  
his counsailes shal take effect, his corne and oile shal multiply;  
he shall <sup>1</sup>lend unto many, but *hee shall not borrow himselfe*; his <sup>1</sup>Deut. 15.6.  
<sup>m</sup> children like olive branches, shall encloase his table rounde a-  
bout. On the other side, whosoever will not giue eare to the <sup>m</sup> Psal. 128.3.  
voice

voice of the L O R D his God, but will seeke vnto strange Gods and oracles, to false prophete, to witches, & conjurers, making more accompt of Beelzebub, then of Christ; of Gerizim, then of Syon; of the prince of darknesse, then of the morning starre; of pleasing errorre, then of smarting truth; shall sow his field, but never reape it, for the grasshoppers shall destroy it: shall plant a vineyard, and dresse it, but shal neither drinke of the wine, nor gather the grapes; for the wormes shall eat it: shall haue olive trees in all his coasts, but shall not annoint himselfe with the oile; for his olives shall fall: shall q beget sonnes and daughters, but shall not haue them; for they shall go into captivity: the Lord shall smite him with a consumption, with a feaver, with a burning ague, with fervent heat, with the sword, with blasting, with the mildew; all these shall pursue him till he perish, the Heaven, that is over his head, shalbe brasse, and the Earth, that is vnder him, yron, Deut. 28.23.!

Was King Asa punished with death, because in his sicknes he sought for helpe of the Physicians, and not of the L O R D, 2. Chron. 16.12. and thinkest thou that runnest to Sathan's instruments, for recovering of thy lost goods, or of thy health, to escape vnpunished? If Ahaziah consult with Beelzebub the God of Ekron about the recovering of his health, the L O R D will send him word that he shall not come down from his bed, but shal there die the death, 2. King. 1.4. If Saul aske counsaile of a witch the archers shall wound him, and his owne sword shal kil him, 1. Chro. 10.13. If Manasseh vse them, that haue familiar spirits, and are soothsayers, God will send him such evils, as that who so heareth of it, both his eares shall tingle, 2. King. 21.12. And can you, that haue consulted with Ekrons God, with witches, with them that haue familiar spirits, thinke that God will not smite you.

O turne vnto the Lord with vnfeignede repētāce, that God may withhold his revenging hand from you, and you may liue in his sight. For as S. Hierome writes, that God knows not the women which are painted, because they carry not that face, or favour which his hands haue made, so if you fly from witches, and

and coniurers vnto him vpon necessity, and not for loue, his answere will be, *I know you not: Come you to demaunde advise of me? As sure as I live, saith the L O R D God, when I am asked, I wil not answere you,* Ezech. 20. 3.

And therefore, whensoever it shall please God to visite vs with losse of goods, with want of healtb, or other like afflictions, let vs not seeke, by those wicked meanes, to be relieved. Why should we, so much desire to liue at easie? What are we els, the earthen vessels, soon broken? A spider poisons vs, a gnat chokes vs, a small pin kills vs. Why then should any crosses in this life, so trouble vs? As he said, <sup>c</sup> *it is enough for me, that Ioseph my son* <sup>Gen. 45. 28</sup> *liveth;* so let it be in our greatest miseries our song, *it is enough for us, that our Saviour Christ reigneth.* He our head is alreadie crowned, we his members, are thereby honoured: he is alreadie glorified, because he hath ascended, whither at last we must ascend, that we may bee glorified. To which place of glory the L O R D of his infinite mercy: vouchsafe to bring vs all for his sonne Iesus Christ his sake, to whom with the Father and the holy Ghost, be all praise, power, maiesty, and dominion, both now and ever. Amen.

### THE THIRD SERMON ON LVKE, CHAP. 9. VERS. 23.

*And he said vnto all, if any man will come after me, let him deny himselfe, and take up his Crosse dayly, and follow me.*

 <sup>c</sup> *John in his Revelation, as appeareth, chap. 19. ver. 11, Saw heaven open, & behold, there was a white horse, and he that sate vpon him, was called faithfull & true, and he iudgeth and fighteth righteously.* <sup>a</sup> *His eies were as a flame of fire; on his* <sup>b</sup> *Rev. 19. 12. head were many crownes, and hee had a name written, whiche no man knew, but himselfe.* <sup>b</sup> *He was cloathed with a garment dipt in blood, and his name is called, THE WORD OF GOD.* <sup>b</sup> *Vers. 13.* <sup>c</sup> *Out*

¶ Vers. 15.

¶ Out of his mouth went a sharpe sword, wherwith he might smite the heathen; them shall he rule with a rod of yron. He it is, that treadeth the wine-presse of the fiercenesse and wrath of almighty God. Upon his garment, and upon his thigh, hath he a name written, KING OF KINGS, AND LORD OF LORDS.

¶ Vers. 16.

This our great captaine, because he daily commeth forth to battle against the enimies of his church, hath set downe a rule inviolably to be observed of all such as will come after him, & fight vnder his banner: for he hath said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dailie, & follow me, when heretofore I entred the examination of this rule, then in part I declared how every Christian souldier guided thereby, ought to prepare himselfe to followe this high captaine. For the better explication whereof I observed

- ¶ 1 That this rule was generall out of the first words: And be said vnto all.
- ¶ 2 That it was necessary, as it is implied in the condition, if any man will come after me.
- ¶ 3 That the rule it selfe consisted of 3. precepts; let him deny himselfe, & take vp his crosse dayly, and follow me.

You heard then that this rule was generall, for that Christ delivered it vnto all, yet to all not simply, (for the beast, & the Kings of the earth, with their armes, following this beast, and fighting vnder his colours, are no way to bee guided by this rule) but to all with a restraint, but to all the armes in heauen, which the divine saw following him that sate vpon the white horse, which howsoever, they are called armes in heaven, are notwithstanding men upon the earth: such are Godly Kings, Princes, Nobles, warlike Captaines, and Souldiers, which with the materiall sword, defend the Gospell: such are zealous Ministers, & preachers of the truth, which with the spiritual sword fight against Antichrist: such are all blessed Christians, walking before God in the piaces, whereto they are called, warring dayly against their proud enimies, the flesh, the world, and the devill. All which are said to be the armes in heaven, (albeit as yet they liue on earth) in regard, that their cause, for which, and

• Rev. 19. 14.

and the power, by which, they fight, are both from Heauē. These ride upon white horses, and are cloathed in fine white linnen, and pure; these come strongly, swifly, and chearefully to this bat-  
taile: these are cloathed with sinceritie, integritie, and puritie  
of faith, loue, and other affections, for all is pure white about  
them. To these only, and to all these doth this rule appertaine:  
for he said unto all, if any man will come after me.

Out of this condition you haue also heard, how necessary  
this rule is; even so necessary, that neither subiect, nor prince,  
neither people, nor pastor, neither souldier, nor captaine, how  
godly soever they seeme in mans eies, can be fit to follow this  
highest Captaine, except he be qualified according to this rule.  
Let him deny himselfe, and take up his croffe dayly, and follow me,  
saith C H R I S T.

Of the first two precepts, I haue likewise already spoken;  
now let vs consider the third: *And follow me.* Which words do  
leade me to speake.

- 1 Of imitation, or following in generall.
- 2 Offollowing the best; of such an imitation as beseecheth  
meth Christians.

Man by nature how strangely hee is giuen to following, if I  
should hold my peace, servants, souldiers, all inferiours would  
make it manifest: servants will eye their masters, souldiers their  
captaines, inferiours their rulers: be they good, or be they bad, get  
they honour, or get they discredit, come their profit, or come  
their losse, their lynes will be instead of lawes, and that must bee  
holden for well done, which is done after their example, saith Si-  
rachess sonne, Cap. 10. vers. 2. Thus examples, not lawes, doe  
(when lawes, not examples, should) teach men to liue.

And so it was in former ages. In regard whereof the divyne  
Philosopher would by no meanes suffer Homers booke to bee  
read in his commonwealth, because in them, Gods & Goddesses  
were fained to be such, as no honestly minded man, or wōman  
would haue their sonnes, or daughters like them. Yea so it was  
from the beginning. Eues eating the forbidden fruit, was suf-  
ficient, to make Adam do she like, Gen. 3. 13. The younger si-  
ster

ster wold make her father Lot drunken , as well as the elder, Genes. 19.35. When Iudah was forward , his brethren were ready to give their consents , to sell Ioseph to the Ishmeelites , Gen. 37.27.

*Dead flies cause to stincke , and putrifie the byntment of the Apothecarie, saith the Preacher, Cap. 10. vers. 1. Dead workes the workes of darkness in the better sort , doe cause to stincke , and putrifie the towardly inclinations of the inferiours. For if any man see thee which hast knowledge , sit at table in the Idols temple , shall not the conscience of him that is weake , be boldned to eat those things , which are sacrificed to Idols ? saith St. Paule , 1. Cor. 8.10. Thou that preachest a man should not steale , doest thou steale ? Thou that shouldest punish adulterers and reprove swearers , dost thou , by thy oaths give them example ? & dost thou commit adulterie ? Marvell not then , if thy weake brother , seeing thy knowledge , become a swearer , a theefe , and an adulterer . Thy life shall be his law .*

<sup>h</sup> Rogers Ep  
to the fol-  
lowers of  
Christ. A. 7. b.

Vpon consideration hereof a country man of ours , hath added , that we of all other people vnder heaven , are most famous yea , & infamous too , for our imitation . For doe we not imitate , <sup>h</sup> the Spanish in his braverie ? The French in his vanitie ? The Italian in his perfidie ? Yea we follow the Dutch in Luxurie , who heares not of it ? The Papists in idolatrie ; who knowes it not ? The Atheist in all impietie , and impuritie of life ; why lament we not ?

O come hither , allyee , that are any way either for birth , or calling , whether it be spirituall , or temporall , better then other men ; yea and allyee too , which in the same respect are worse then others : for here are lessons for you both , to teach you to looke vnto your footings . Is there old custome against you ? Respect it not ; for it will be foiled by a better custome . Is the flesh against you ? Care not for it ; for that will be bridled by the heate of the spirit . Is that old serpent Sathan against you ? Feare him not ; for he both at your prayers will fly , and by your godly exercises will be made to runne away .

First therefore for thosc , that are better then others ; won-  
der

der we may, what the matter is, or with what spirit they are led, or what commeth into their minds, that knowing their *lines* and *examples* to preuale when laws cannot, doe notwithstanding with such care, and study seeke after vyle, and vanishing things; and so seldome call their wits together to thinke of doing any good. Is it not because they are perswaded that the L O R D spareth the *Cedar* tree, for his height, the *oake* for his strength, the *poplar* for his smoothnesse, the *Lawrell* for his greenenesse? O! then they are deceaued: for from the *Cedar* that is in <sup>1</sup>Lebanon, even to the *Hysop*, that groweth out of the wall,<sup>2</sup> every tree that bringeth not forth good fruit, is hewen downe and cast into the fire. Is it not, because they partly thinke that God hideth his face from their sinnes, & seeth them not? O! then they are deceaued: for *Samuel* could tell *Saul* al that was in his heart, <sup>1</sup>.Sam. 9.19. And *Elisha* knewe, that his servant had taken bribes, <sup>2</sup>.King. 5. 26. And shall not God bee able to knowe their *deeds*, and *thoughts*? yes: if *Miriam*, and *Aaron* speake but against *Moses*, the L O R D wil heare them, Num. 12. 2. And if *Sarah* laugh, but within her selfe; God will see her, Gen. 18.13. *Hell* and *destrucion* are before the *Lord*, saith *Solomon*, Prov. 15. 11, how much more the hearts of the sonnes of men? Ad to this what the Prophet *Esaihath* chap. 40. vers. 12. God hath measured the waters in his fist, he hath counted heaven with his spanne, hee hath comprehended the dust of the earth in a measure, hee hath weighed the mountains in a weight and the hills in a balance. Can their *deeds* then, yea can their *thoughts* be hid from so powerfull a God? Is it not because man (of whose censure they stand more in awe, the of Gods wrath) is not able to discrie their wickednesse, which they haue so secretly wrought? O! then they are deceaued. For towne & coūtry howleth and cryeth out, too much overladen and wearied with adulterous *Shichemites*, tyranous *Sauls*, negligent *Elies*, cruell *Ahabs*, proud *Herods*, incredulous *Pharaohs*; here ambition, there covetousnesse, every where glutony, and excessse.

One mole or freckle in the face offendeth more, then many and great spots, and scarres in the other parts of the body. Men in

authoritie, all, I meane, that are better then others, either for birth, or calling, are as the face of the commōwealth. One small escape in them, hurts more, then many great & grievous faults in the inferiours, and therefore one was bold to compare the to a booke, after whose patterne others are printed; if the first draught haue faults, all the books printed thereby, must needs be faulty; but if there bee no fault in the first, all the rest will haue the fewer.

Whosoever openeth a well, or diggeth a pit, and covereth it  
 ! Exod. 21. 34 not, and an axe or an asse fall therein, the owner of the pit shal make it good, saith God by his servant, Exod. 21. 33. Hath anie of vs by bad living caused his inferiour, his weake brother, to sin. O let vs not be deafe (beloved in the Lord,) That man, who soever he be, hath opened a well, and digged a pit, whiche he hath not covered, into which, becaule his neighbour hath fallen, and so perished, he must look to make answer for it; his blood shal be required at his hands.

Thou shalt not sow thy field with mingled seed; it is the Lordes commandement, Levit. 19. 19. What is this militant church wherein we liue, but Gods field, whose husbandry yea are, 1. Cor. 3. 9. Whosover in this field, sitting either in Aarons seat, or Moses chaire, shall say, but not doe; shall say good things, but doe the contrary; shall in word sow wheat, but in example cast abroad the troublesome seed of cockle and darnell, hee it is, that soweth mingled seed in Gods field, and such are they whom the author of the booke of wisedome aimeth at, chap. 6. 6, When hee saith, that mighty men shall be mightily tormented.

In the second place, instruction is here to be had for such, as are, either by birth or calling, worse then other men. They seeing themselues so addicted by nature to follow others, in duety ought to take speciall heed whom they follow. For all may not be followed. Aske counaile of the wiser man, & he will perswade with you, by no meanes to follow guttons, sleepers, and drunkards: for the glutton shall be poore, and the sleeper shal be cloathed with bragges, Prov. 23. 21. As for the drunkard, he shal haue no want of woe, sorrow, strife, murmuring, wounds without cause, and

and rednesse of the eies: he shall be bitten as with a serpent; and <sup>in</sup> Ver. 32. burt, as with a cockatrice: he shall be, as one that sleepeth in the middest of the sea, or on the toppe of the mast, Prov. 23.34. Askē counsell of S. Paule; and hee will perswade with you, by no meanes to follow fornicators, idolaters, adulterers, covetous persons, and the like: for such shall not inherit the kingdome of God, 1. Cor. 6.10. Askē counsell of the L O R D himselfe, and he will perswade with you, by no meanes to follow the doings of the land of Egypt, or the manners of the land of Canaan. For if you commit such abominations, the land shall spue you out, Levit. 18.28.

O, P walke not in the counsell of the wicked, not stand yee in the way of sinners, nor sit yee in the seate of the scornfull, for such may not be blessed. You know who hath said it. Assured I am, that in Noahs arke, among his three sonnes, there was one cursed Ham: that in Isaac's house of 2. sonnes, one Esau was reiectēd: that in Jacobs house among twelue brethren, one only Joseph was innocent; that in Christ's house among twelue Apostles, there was a treacherous Judas; neither may I deny, but that at this day among many Magistrates, Preachers, and Masters, there are some licentious Magistrates, some bad living Preachers, some too too wicked Masters. But what is that to vs? We must all appeare before the judgement seat of Christ, to receive according to our own deeds: For so may we read, 2. Cor. 5.10. The licentious life of the Magistrate shall not quite the subiect, if he disobey the lawes: the wickednesse of the Master may not excuse the servant, if he be vngacious: the bad living preacher is no cause to saue my soule, if I be vngodly. For God himselfe calleth vs, that, that soule that finneth shal die the death, Ezech. 18.4. And thus from the generall imitation; I come to that which best besemeth Christians.

Follow me] The Lyon hath roared who will not be afraid? The L O R D God hath spoken, who can but prophesie? Amos 3.8. Ever worthy is his Maiestie to be reverēced, whose voice nothing. (be it above or beneath, in heaven or in earth, sensible, or insensible) ought to disobey. 9 Hear then o heavens, and hear <sup>9</sup> Esai. v. 2. ken,

ken, & earth; and therefore heare and harken both men & women, for the L O R D hath said: follow me. Else whom will ye follow? Is not he the way to guide you? Follow him; and he will lead you in the pathes of righteousness, Pro. 4.11. Is not he the truth, to giue you light? Follow him, and the sunne of iustice shall arise unto you, Malac. 4.2. Is not he the life, to feede you? Follow him, and you shall go in and out, and finde pasture, John. 10.9. He is the way, in example: for he hath given an example, that wee shoulde do, even as he hath done, John. 13.15. He is the truth, in promises; for his covenant he will not breake, nor alter the thing that is gone out of his lips, Psal. 89.34. He is the life, in rewardes; for howsoeuer the wages of sinne is death, yet the gift of God is eternall life, through Iesus Christ our LORD, Rom. 6.23. This our L O R D, the way, the truth, and the life, in his iourney towardes heaven, began betime; for at<sup>1</sup> twelue yeares of age he went about his<sup>2</sup> fathers busynesse: and he kept the right way; for he boldly said, who can<sup>3</sup> accuse me of sinne: & he made speede; for he spake, and did more good things in 33. yeares, then might be con-

<sup>1</sup> Luk. 3. 42.  
<sup>2</sup> Ver. 49.  
<sup>3</sup> Ioh. 8. 46.  
■ Ioh. 31. 25, tained in all the<sup>1</sup> booke<sup>2</sup> in the world: and hee continued unto the  
■ Mat. 27. 50. end; for he<sup>3</sup> died<sup>4</sup> like a lambe, & prayed to his father, and for-  
■ Act. 8. 32. gaue his enemies; See here, those foure notes, to which my de-  
■ Luk. 13. 34. sire is you shoulde well listen, because they may be much for in-  
struction in this Christian imitation; wherein you are to begin  
betime, to keepe the right way, to make speede, and to continue to  
the end. And first begin betime.

Know yee not, that man assone as he was created, had a law given him? Hence may we learne, that every one of vs from the first day of his birth is to liue vnder obedience to the great lawgiver. Doth not experience teach you, that in infancie yee are baptized in the name of God? Hence are we taught, that when we are not able to runne to Christ, yet shoulde we, as well as we may, creepe vnto him. Is it possible for you to forget your dayly praiers? Therein you pray, first, that Gods will be done, and then you aske your dayly bread: to shew vs that the very food whereby we liue, is no way to be preferred before the blessed will of God.

God

God requireth the first borne for his offering, and the first fruits for his service: and dare we presume to present him with our second labours? He requireth a morning sacrifice, as wel as an evening. *Abraham rose early in the morning to sacrifice his sonne to God, Gen. 22. 3.* So should we rise early in the morning of our lives, even in our youthfull dates, and sacrifice our selues to God. We should give vp our bodies, <sup>a</sup> living sacrifices, holy, and acceptable to him. For why should not he that is <sup>b</sup> Alpha, the first, the beginning in every thing, be the first and the beginning in our conversion too? *Manna was to bee gathered betime before the rising of the sunne, otherwise it would melt away, Exod. 16. 31.* So fareth it with him, whom yee ought to follow; if you come not to him betime, but stay till busynesse & pleasures arrie vnto you, well may you seeke him, but you shall not find him. For wisdom her selfe hath said, they which seeke me early shall find me, *Prov. 8. 17.* but of them which are slow in seeking her, she hath also said; *they shall seeke me, but they shall not finde me, Prov. 1. 28.*

The guests are bidden, yet no man commeth: all things are ready, yet no man regardeth. One saith, I haue bought a <sup>c</sup>farme, and must needs goe out, and see it; O let me be excused: a second saith, I haue bought <sup>d</sup>Oxen, and I goe to proue them; I pray thee haue me excused: another saith, I haue <sup>e</sup>maried a wife, and therefore I cannot come: if our <sup>f</sup>fathers bee vnburied, if our friends be not <sup>g</sup>bidden farewell, then in reason wee thinke wee may be excused for not comming. O, saith one, were I a free-man; and another, were I a rich man, and a third, were I an olde man, then should we be at leasure to come to Christ; but yet, & till then let vs be excused.

Thus the whole <sup>h</sup> head is sicke, and the whole heart is heavie, <sup>b</sup>*Esai. 1. 5.* and within vs is nothing but <sup>i</sup>wounds, and swelling, and sores <sup>i</sup>*Vers. 6.* full of corruption. For although wee perswade our selues that Christ ought by vs to bee followed, yet can wee not by any meanes accord of the time, when to beginne to follow him. Wherein we are not much vnlke those Iewes: spoken of, *Agge, 1. 2.* who knowing that the *Lords house* ought by them to be

<sup>a</sup> Rom. 12. 1.  
<sup>b</sup> Rev. 1. 8.

<sup>c</sup> Mat. 22. 5  
<sup>d</sup> Luk. 14. 18.  
<sup>e</sup> Luk. 14. 19.  
<sup>f</sup> Verl. 20.  
<sup>g</sup> Mat. 8. 21.  
<sup>h</sup> Luk. 9. 59.  
<sup>i</sup> Luk. 9. 61.

be builded, did notwithstanding sing alwaies this song: *The time is not yet come, that the Lord's house should be builded.* And did they for this escape vnpunished? Read yee but the 6. verse of the same chapter, and you will say no: for they did *sow much but brought in little*; they *dideate*, but *had not enough*; they *dranke*, but *were not filled*; they *cloathed themselves*, but *they were not warme*; they *did earne wages*, but *the wages was put into a broken bagge*.

<sup>1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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Gods due from himselfe, shall I say, day and night? I may say, many daies, and many nights, many weeekes, many monthe, yea & perhaps many yeares too.

Thus haue we cast behind vs the first lesson which *John Bap-*  
*tist* taught, that was, *repent*, for the kingdome of Heaven is at  
hand, Mat. 3. 2. Thus haue we set at naught the first lessō, which  
the *Disciples* taught; and that was, *repent*, for the kingdome of  
Heavē is at hand, Mat. 10. 7. Thus haue we spurned against the  
first lesson which *Christ* himselfe taught; and that was, *REPENT*  
too, for the kingdome of Heauen is at hand, Mat. 4. 17.<sup>a</sup> He that  
hath eares to heare, let him heare.

81.2. sec. 1. p  
21.3. 1. 1. 1. 1.  
28.1. 1. 1. 1.

<sup>a</sup> Mat. 11. 15.

**R E P E N T** is the first lesson to be learned both by *young* and *old*. It is not sufficient for a *young man* to say, *I will repent*: for assuredly, couid *Iudas* haue repented, when he had listed: hee would never haue banged himselfe: neither may it suffice an *old man* to say, *I haue repented*; *God is, I am*; & therefore is best pleased with, *I am*; he careth not for, *I was*, or *will be*. And this the Preacher knewe well, and therefore in the first verſe of his 12. Chapt. he directeth his ſpeech to *young men*: there he faſheth; *Remember thy Creatour in the dayes of thy youth*. And because *young men* are very ready to poſt over this *remembrance*, unto age, that generall day, which all men ſet for themſelues to *re-pent* in, he in the verſes following brings in the *olde man*, with the <sup>a</sup> *keepers of his house* trembling, with his *ſtrong men* bowing <sup>o</sup> Eccl. 12. 3. downe, with his *grinders ceaſing*, with his *lookers ouer by the windowes* darkned, with his <sup>P</sup> *dores ſhut*, with his *daughters of ſin* <sup>P</sup> Verſ. 4. *ging abafed*; that is, he brings in the *old man*, *feeble, lame, deafe, blind, and ſtammering*, for the *young man* to behold; as if hee ſhould ſay, *See here my ſonne*, is it poſſible for this man to ſerue *God*, he can neither *heare*, nor *ſee*, nor *feeſe*, nor ſpeake, nor go. Therefore ſerue thou thy *God* in the daies of thy *youth*.

The chiefest thing that made *Rehoboam* in the beginning of his reigne to choose *young counſellers*, was, because they were his *companions before*, 1. King. 12. 8. Because they were his *companions before*, therefore they became his *counſellers after*. This is the preferment of your *ſinnes*, if they haue beene

<sup>a</sup> 1. Sam. 2. 18  
<sup>b</sup> 2. Tim. 3. 15.  
<sup>c</sup> Luk. 1. 80.

your *companions* in *youth*, in *age* they will looke to bee your *counsellors*, yea, and it may be, your *masters* too. Begin therefore, as <sup>a</sup> *Samuel* did, to serue God in your *minoritie*; and use, as <sup>b</sup> *Timothie* did, to read the *Scriptures* in your *childhood*; then shall you, as <sup>c</sup> *John* did, grow in *spirit*, as you ripen in *yeares*. O blessed are you, if you begin betime: yet so, that you keepe the *right way*. Which is the *second note*, to be obserued in *Christi-an imitation*.

Many false Prophets shall arise, saith our *Saviour*, and shall say vnto you, *lo, here is Christ*, and *lo, there is Christ*, but with all he counsels you, *not to beleeme them*, Mat. 24. 23. Long haue some continued, and yet they are not weary of professing, that there is *life* in their *pardons*, *life* in their *pilgrimages*, *life* in their *sacrifices*. Rather then fayle, they can make shift to clam-ber to Heaven, by *Angels*, by *penance*, by *merits*. Each of them hath his *way*, yet not one of them the *right way*.

I doubt not, but that all that heare me this day, are suffici-ently already perswaded *not to beleeme them*. For you haue lear ned, that *Jacob* in his way to *Haran*, saw, *not many*, but *one ladder reaching vp to heaven*, Gen. 28. 12. And that the forerunner of Christ prepared, *not the wais*, but *the way of the Lord*, Esai. 40. 3. And thereby are you taught, that there is but *one ladder to clime*, but *one way to walke in*, to come to Heaven. And as <sup>c</sup> *Herod* sought over all *Isrie* for *Christ*, but could not find him, because he *followed not the starrē*; so may you, long e-nough, seek for Heaven all the broad way over, but you shall not be able to find it, vnellese you *follow the straight way*, & en-ter in at the <sup>a</sup> *narrow gate*; for that way alone leads to Heavē. One only river, the river *Jordan* was of force to deliver *Naa-man* the *Syrian* from his leprosy, neither *Abana*, nor *Pharpar*, rivers of *Damascus*, could doe it, 2. King. 5. 12. *One onely way*, the *true and lining way*, *Christ*, our *Saviour*, is able to set vs in our resting place, in the place of eternall blisse; neither the see-ming powerfull *beast*, nor any other besides is able to doe it. For as he, which promised a land to the *Israelites*, sent before the *Israelites* a *pillar of fire* to bring them to that land, Exod.

<sup>a</sup> Mat. 7. 13.

23.23; so he, the same God, hauing prepared a Heauen for vs, hath sent before vs that everliving <sup>7</sup> word, cloathed with our owne flesh, to guid vs vnto Heaven. <sup>7 Ioh.1.1.</sup>

Behold here the patterne of your *imitation*, such a patterne, as must be followed, *alwaies* and *necessarily*. *Alwaies*, for that no *deceit* was in his monish, El. 53.9. and *necessarily*, because S<sup>t</sup> Peter doth counsell it, 1. Pet. 2. 21. *Alwaies*, for that no man was able to rebuke him of *sinne*, Ioh. 3. 46. and *necessarily*, because S<sup>t</sup> Paul commandeth it, Ephes. 5. 1. *Alwaies*, for that he is perfectly good, 1. Ioh. 3. 5. and *necessarily*, because him-selfe will haue it so, Mat. 11. 29.

*Alwaies* therefore, and *necessarily*, Christ is to bee *followed*, yet not without a *limitation*. For as he was God, many things were done by him, wherein wee may not *follow* him, without note of *superstition*, or *zealous impietie*. It was for *God alone*, with <sup>a</sup> *seaven loaues*, and <sup>a</sup> *few little fishes*, to feed, and suffice <sup>a</sup> Mat. 15. 34. *fourre thousand men*, *besides women, and children*, Mat. 15. 38. It was for *God alone* with <sup>a</sup> *five loaues* and <sup>two</sup> *little fishes* to feed <sup>a</sup> Mat. 14. 17. and suffice *five thousand men*, *beside women and children*, Mat. 14. 21. It was for *God alone*, to *rebuke* the *waues of the sea*, and the *windes*, and to cause them to *ceale raging*, Luk. 8. 24. To <sup>b</sup> *fast* forty daies, and fortie nights; to <sup>c</sup> *turne water into wine*; to <sup>d</sup> *walke on the Sea*, as *one dry land*; to *restore* <sup>e</sup> *sight* to the *blind*, *health* to the *sicke*, *life* to the *dead*; these are *miracles* wrought by *God alone*, which we may not dare to *imitate*, because there is neither commandement that we should, nor example of any *Disciple*, or *Apostle*, that would, or durst doe so. In those things therefore, which *Christ* did as *God*, *worship him* *religiously*; but in those things, which he did as *man*, *follow him* *zealously*: *Loue* and *detest* *whatsoever Christ*, as *God*, *lovethe* and *detesteth*, and so shall you *imitate Christ*, as much as a *man* may *imitate God*; but with all, doe that as *Christ* did, as *man*, and so shall you *follow Christ*, as a *Christian* should.

And here, for that my limited time will not suffer me to bee long, I can but only point at a few of the particulars, wherein you are to *follow Christ*. *Follow him* therefore in *obedience*, for

<sup>b</sup> Mat. 4. 21.

<sup>c</sup> Ioh 2. 9.

<sup>d</sup> Mat. 14. 26.

<sup>e</sup> Mat. 22. 35.

**s Phil. 2.9.** he is become obedient unto the death, even the death of the cross. Accursed are the disobedient; the Lord shall laugh at their destruction, Prov. 1.26. Follow him in innocencie, for in his

**s Esai. 53.9.** mouth was found no guile. Accursed are the wicked; they are kept unto the day of destruction, and shall be brought forth to the day of wrath, Job. 21.30. Follow him in humilitie, for hee

**b Psal. 110.7.** he drank of the brooke in the way, he made himselfe of no reputation, & became for vs a servant; Accursed are the proud: though

**1 Philip. 2.7.** their excellency mount up to the heaven, yet shall they perish for ever like their dung, Job. 20.6.

He is an example for you in patience, for hee was oppressed and afflicted, yet as a **k** sheepe before his shearer was hee dumbe, and opened not his mouth; being reviled, hee reviled not againes suffering, he shreameid not, but committed it all to him that indgeth righteously, 1. Pet. 2.23. He is an example for you in Charicte: for he prayed for his enimies; Father forgiue them, for they knowe not what they doe, Luk. 23.34. Hee is an example for you in Constancie: for he died like a lambe, Revel. 5.6. These, & such like, are the things wherein Christ must be followed, alwaies, & necessarily: which although it may not be gainesaid, doth notwithstanding permit the examples of good men to be imitated, sometime, and in some things.

For the better conceaving whereof, let it not bee troublesome to vs, to obserue foure sorts of examples of the elect, and righteous, set downe vnto vs in the holy Scriptures.

1 Some we find, were singular, such as neither others in those daies might, nor we in our daies may follow; for that they alone had the speciall, and extraordinary motion of the holy Spirit for their warrant. Such was Abrahams readinesse, to kill his own, and only sonne Isaac, Gen. 22.3. Such was the spoile of the Jews made of the Egyptians, by detaining their jewels of gold and silver, Exod. 12.35. Which deeds in them, because they were commanded, were commendable; but in vs, because they are forbidden, should be most damnable.

2 Others in those daies were generall, which wee in our daies may not follow, without displeasure of the Highest. They

cir-

circumcised their male children the eighth day: but wee may not doe so; for if wee bee circumcised, Christ shall profit vs nothing, Gal. 5. 2. They offered bloody sacrifices unto the Lord; wee are forbidden so to do; for being dead with Christ, from the ordinances of the world, wee ought not, as though wee lived in the world, be burdened with traditions, Coloss. 2. 20. Among them one brother married the wife of another. Farre from vs let such weddings be removed. It is not lawfull for Herod to haue his brothers wife. Mat. 14. 4.

3 There were wicked examples, which none of vs, I hope, will dare to follow. You canot, but heare of<sup>1</sup> *Lot's* incest,<sup>2</sup> *Mo. 1 Gen. 19. 33.* *ses* incredulity,<sup>3</sup> *David's* adultery,<sup>4</sup> *Peters* deniall,<sup>5</sup> the *Pambition* of the *Apostles*,<sup>6</sup> and such like: which all are set before vs;<sup>7</sup> but doubletis for good ends. First to shew vs, how false it is,<sup>8</sup> which some teach, that the elect, and regenerate sinne not.<sup>9</sup> To make vs wary how we walke: for if such, whom God hath favoured so highly, and adorned so singularly with his celestia-<sup>10</sup> all gifts; if such, I say, did so, and so filthily defile themselues, with how great<sup>11</sup> feare and trembling ought we to make an ende<sup>12</sup> of our salvation?<sup>13</sup> To strengthen vs, that though we sinne, we go not on forward in sinning, nor despair of Gods mercy, no more then they did. *For the sonne of man came to seeke and saue that, which was lost*, Luk. 19. 10: and hee came not to call the righteous, but sinners to repentence, Mat. 9. 13. and by him *Paul* did attaine mercy to the example of them, which shall in time to come beleeue on him vnto eternall life, 1. Tim. 1. 16. Last of all, to teach vs, that as God is merciful, so should we shew mercy vnto all, that in Gods iudgement we may finde mercy.

4 There were good examples, which we may be bolde to follow; as<sup>14</sup> *Abrahams* faith,<sup>15</sup> *Josephs* chastity,<sup>16</sup> *David's* zeale, &c<sup>17</sup> the like; which are set before vs, as the *Apostle* witnesseth, that<sup>18</sup> we should not be sloathfull, but followers of them, which through<sup>19</sup> faith, and patience, inherite the promises, Heb. 6. 12. And hither-<sup>20</sup> to belongeth that which *S. Chrysostome* hath, *Homil.*<sup>21</sup> 62. in<sup>22</sup> *In Græc*<sup>23</sup> Mat. 18. If, saith he, it seeme a hard matter vnto thee to imitate Savilii editi-<sup>24</sup> God, betake thy selfe to the imitation of his servants. *Imitate*<sup>25</sup> one, est hom.

*Joseph*; for he was a reliefe vnto his brethren in time of famine, although they iniuriously sold him into bondage, Gen. 42. 25. *Imitate Moses*; for he spared not to powre forth his. praiers to the living God for the people, although they had done him many wrongs, Exod. 32. 11. *Imitate S. Paule*, for hee could haue wished that he might be separated from Christ, for the Iewes, although they had many times oppressed him, Rom. 9. 3. *Imitate S. Steven*, for he praid for the people, even then when they stoned him: *L O R D lay not this sin to their charge*. A&c. 7. 60. *Imitate Joseph, Moses, Paule, Steven, and the whole company of holy ones*, as Paule himselfe desireth to be imitated: *Be yee followers of me*, saith he, *even as I am of Christ*, I. Cor. 11. 1.

Walke therefore in the way , which the L O R D hath made plaine for you; and tread yee those pathes, wherein by the good examples of Gods Saints yee are directed; and so shall yee be able to follow the lambe, whithersoever he goeth. O blessed are you, if you *keepe the right way*; but withall you must *make haste*. Which is my third circumstance observed in Christian imitation.

The wise man passed by the field of the sloathfull, and lo, it was al growne over with thornes, & nettles had covered the face therof, and the stone wall thereof was broken downe, Prov. 24. 30. Our corrupt nature, what is it, but this field? If we be sloathfull, and slacke in husbanding it, how can it bring forth any thing , but thornes, & nettles? The wise man passing by, may easily through the broken wall, descry all manner of filthinesse, and abomination. If Saule lie sleeping with his servats, it wil be no hard matter for David to come, and take away the speare, and the pot of water, even from Saules owne head, I. Sam. 26. 12. If we, being now set in the right way, in the Lords way, shall be negligent, & given to sleeping, too easie will it be for Leviathan, that pearcing serpent, that crooked serpent, that serpent which fel down from heaven like lightning, to come and steale away all good motions, even from our inmost heart.

The enemy came, and sowed tares among the wheat, but it was while men slept, Mat. x 3. 25. The foolish virgins, were not provided

ded to go with the bridegroome, for they slept too, Mat. 25.5. It is time then to *watch*, that the enmy choake not vp our wheare with his tares: it is time to *watch*, if we meane to accompagne the bridegroome.

We must *runne* (for a slow pace will not serue the turne) we must *run*, if we looke to *obtaine*, 1. Cor. 9. 24. **C H R I S T** telleth vs, that *the kingdome of heaven suffreth violence*, and *the violent take it by force*, Mat. 11. 12. And why doth he tell vs so, but to teach vs, how earnest, and zealous, we must be in our professed religio? If we be but luke-warme, you know, God hath threatened to *shew vs out* of his mouth, Revel. 3. 16. If our *righteouſnes* surpass not *the righteouſnes of Phariseſ*, *Heaven* is no place for vs, we may not enter therein, Mat. 5. 20. If we be no more then *ſtaineſe protestants*, that is, if we thinke our duties ſufficiently discharged, in comming *once a month* to the church to pray, in hearing *once a quarter* a ſermon, in communicating at the Lords table *once a yeare*, well may we hope to come to *Heaven*, but that ſhall be *then*, as a late and zealous preacher hath ſaid, *wher hypocrites haue leane to come out of Hell*.

Therefore were the golden *Cherubins* ſet vpon the two ends of the *mercy ſeat*, with their wings ſpread out on high, Exod. 37. 9. to teach vs, to be as quicke about the Lords busines, as the *Cherubins*. Therefore did God reiect the *blind*, and the *halting* ſacrifice, Deut. 15. 21. to ſhew vs, how he abhorreth *slackneſſe* in all our duties. Therefore did the *Apoſtles* leane all, and follow *Christ*, Mat. 19. 27. for our instruction, that we ſhould ſpeedily follow *Christ* too. For he is not *accuſed* only which *doth not the Lords busineſſe*, but he alſo, which *doth the Lords busineſſe negligently*, Ier. 48. 10.

Watch therefore the <sup>x</sup> *ſtarre*, ſo ſoone as it *arifeth*, & follow the <sup>y</sup> *Pillar*, ſo ſoone as it *remooveth*, and ſo ſhall you withall <sup>x</sup> Mat. 2. 2 <sup>y</sup> Exod. 13. 21 ſpeed, be received into the <sup>z</sup> *building*, that *precious building*, <sup>z</sup> 2. Cor. 5. 1 *not made with hands*, & ſhall dwell in thofe <sup>z</sup> *tabernacles*, thofe <sup>z</sup> *ioyfull tabernacles*, which *God himſelfe hath pitched*. O *blessed* are you if you make haſt: yet not ſo, *vnleſſe you continue to the end*. And this is my laſt noſe.

Some

Some came into the vineyard at morning, & some at noone, but no man received any reward, but they which staide vntill sight, Mat. 20.8. Jacob did not prevale with God, when first he began to wrestle with him, but when he had wrestled with him all night, Gen. 32.26. It is not your praying this day only, that can do you good, for you must pray continually, 1. Thess. 5.17. He runnes in vaine (run he never so swiftly) that sitteth him down before he comes at the goale. Heaven is the goale, whither our race is intended. Begin we this race betimes, and keepe we the right way, and make we hast too, yet if we continue not to the end, our portion shall be as his, whom C H R I S T hath said, *the last estate of this man is worse, then the first*, Luk. 11.26.

Having hitherto beeene fed delicately, and brought vp in scarlet, shall we now perish in the streets, shall we now embrace the dung? Lam. 4.5. Having as yet had our heads of gold, shall we now (to become like to Nabuchadnezzars image) haue our feet of clay? Dan. 2.33. Having already begun in the spirit, shall we now end in the flesh; Gal. 3.3? <sup>b</sup> *He that thinkes he standeth let him take heed that he fall not.*

*What shall I say* (saith Ios. chap. 7.8. *When Israel turnes the back*. *What shall I say?* The trembling of the Pillars is enough to make the whole Temple shake. Peter, he which said even now, that <sup>c</sup> though alshould, yet he would never forsake Christ, <sup>d</sup> curseth and sweareth, that he knoweth not the man. Lot, he which erst strived so much to preserue his daughters chaste in Sodome, doth now in the mount commit <sup>e</sup> incest with his daughters. Salomon himselfe, which so lately erected a Temple for the worship of God, falleth now to the worshipping of Idols: As if the starres were falling from their heaven, and the light departing from the sunne.

But it is not long since we were taught, that the *Saints of God*, though they fal not finally in the end, nor utterly at any time, doe notwithstanding fall grievously, and dangerously: of which we then heard in all plenty, and sufficiency, so that I may well surcease to speake thereof. Only let me say once againe, <sup>f</sup> *Hee that thinkes he standeth, let him take heed, that he fall not.* For not

<sup>b</sup> 1. Cor. 10.  
12.

<sup>c</sup> Mat. 26. 33.  
<sup>d</sup> Vers. 74.

<sup>e</sup> Gen. 19. 33.

<sup>f</sup> 1. Cor. 10.  
12.

not every one, but *hee* only that endureth to the end, shall be saved, Mar. 10. 22. and not every one, but *he* only which is faithful unto the death, shall receive the crown of life, Revel. 2. 10. and not every one, but such only as are marked in their foreheads with the letter *TAN*, with the note of perfection, and perseverance, shall enter the inheritance of the blessed, Ezech. 9. 4.

Let the *dogges* returne to his *vomit*, and the *swine* to her wallowing in the mire, but doe you (as Abraham did) hold on your sacrifices vnto the evening, the last evening of your liues, and so shall a full measure bee measured vnto you. O ever blessed shall you be, if you continue to the end. Then shall the *prayers* which you haue devoutly made, and the *teares* which you haue repentantly shed, and the *almes*, which you haue charitably given, set vpon your *heads* the *crowne of glory*, and the *Angels* shall triumph for your gloriouse coronation, and the *Saints* shall rejoice at your blessed perfection, and God himselfe shall say **A M E N**, to your never dying happiness. To which happiness (O gracious father) receaue vs all, for his sake in whom thou art best pleased; to whom with thee and the holy Ghost, be all praise, power, maiestie, and dominion, both now and for ever,

**A M E N.**

**FIVE**



58  
FIVE SERMONS ON THE EPISTLE

OF S. JAMES, CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift you vp.*

Vnious questions, and vaine speculations how like they are to plumes of feathers, each of vs in part may iudge; for that many very earnestly, and others nothing at all, are desirous to be seene in them. The time was, when *Paul* reprobred such, as had their heads troubled with *Genealogies*: were he now liuing, to see, how men and women of

<sup>a</sup> 1. Tim. 1. 4.  
Tit. 3. 9.

our daies, busie their heads about as vaine questions, tracing dangerously vpon the pinacles, while they might safely walke vpon the pavement, could he, (thinke you) bee silent? It is a world to see, how many at this day are much more desirous to learne where *Hell* is, then to bee instructed any way how they may escape *Hell*, much more ready to heare what *God* did purpose before the world began, then to learne what hee will doe, when the world is ended: much more willing to vnderstand, whether they shall knowe one another hereafter in *Heaven*, then to know now whether themselves belong to *Heaven*, or not. Vnwise, though worldlings: so ready are they to search mysteries,

<sup>b</sup> Rom. 12. 3. fore they knowe principles: so presume they <sup>b</sup> to understand, a-  
<sup>c</sup> 1. Sam. 6. 19 bōne that which is meet; not much vnlike the <sup>c</sup> *Bethshemites*, who were not content with the sight only of the *Arke*, but they would also prie into it, and finger it.

The

The starre when it came to the place, where Christ was, stood still, and went no further: We likewise when we are come to the knowledge of Christ, should stand still, & goe no further. Are we better then St. Paul? he was content to knowe nothing <sup>4 Mat. 2.9.</sup> <sup>1 Cor. 2.2</sup> save Christ Iesus, and him crucified. For he knew well, how impossible it was for mans wit, to sound the deapth of Gods se-crets. And farther; what shall it availe a man, subtilly to dispute about the TRINITIE, if through his want of Humilitie, hee displease the TRINITIE? How can it profit thee, to haue the whole booke of God at thy fingers end, if through thy want of Charitie God withdraw his favour from thee? it cannot be-nefit me, schollerlike to define what sinne is, if beastlike wal-lowing in my sinnes, I provoke Gods wrath against my selfe.

It is an item for vs al: *To him, that knoweth how to doe well, & doth it not, to him it is sinne.* Howsoever in our age lesse, knowl-ing is not, yet more doing beyond all question is required. It hath pleased God to blesse many among vs with great, and each of vs with some, measure of knowledge; this place is plē-tifull in witnesssing as much. But how smale fruit ariseth from this knowledge, our carelesse kind of living maketh to plaine a declaration. So that I may fitly seeme of these our daies, to make that complaint, which Jeremie made of his, cha. 12.11. *The whole land lyeth wast, because no man setteth his mind on it.* Be-cause no man regardeth Gods word, no man considereth the plagues which he hath sent vpon the land, therefore are the destroyers come vpon all the high places; therefore the Lords sword devoureth all the land from one end thereof unto the other; therefore no flesh may look for peace. And why may I not vse that which he hath added in the 13. verse? For see wee not Gods Ministers painefull, and laboursome in sowing of wheat? Yet be-hold, the badnesse of the ground is such, that they can reap no-thing but thornes. Are they not even stoke with lamenting sin-<sup>81,01,44,23</sup>full soules? Yet, where is their profit? They are, and that wor-thily, (because worthily they may be) ashamed of such a peo-  
ples fruits, which instead of amendment groweth worse and worse. <sup>81,01,44,23</sup> <sup>81,01,44,23</sup> <sup>81,01,44,23</sup>

Do I speake this for a fashion only ? or doe not Gods hea-  
vy iudgements testifie the truth hereof ? doth not his fierce  
wrath speake as much ? O then, let vs humble our selues under  
the Almightye bands of this revenging God, that so once a-  
gaine his face may shine unto vs. Away for a time with your  
subtile questions, & attend you the amendment of your liues,  
for, if not so; Gods anger may not bee appeased. And that you  
may in part know what belongeth to the amendment of your  
liues, let not your hearts be shut against St James his counsell,  
as it is in the first words of my text : *Cast downe your selues be-  
fore the L O R D.* And how can you disobey this counsel, if you  
doe but think of the reason vseid by him for perswasions sake,  
in the words following ? *And he will lift you vp.*

In his counsell, we obserue 3. notes.

§ 1 (Not lift vp, but) *cast downe.*

§ 2 *Cast downe* (not others, but) *your selues.*

§ 3 *Cast downe your selues* (not before me, but) *before the Lord.*

And in delivering this third note , I may bee fitly occa-  
sioned to speake somewhat of the reason brought to perswade  
vs to the obedience of this countell; for we must *cast downe our  
selues before the L O R D*, who , as he is *most liberall to vs*, *most  
present with vs*, *most able to helpe vs*, when we stand in need, is  
also *most willing at all times to worke our ease* ; and therefore  
hath our Apostle added, *and he will lift you vp. Cast downe your  
selues before the L O R D, and he will lift you vp.*

*Lift not vp, but cast downe* It hath beeene observed, that the  
Peacocke, as proud as hee is of his gallant feathers , as ioone as  
he beholdeth his foule feete, abateth himselfe, and is humbled.  
Here might we learne so much wit, as by the feeling , sight, &  
apprehensiō, of many our foule feet, of our corrupt , & perverse  
passions, which rule, and raigne in vs, to humble our selues , &  
to abate our pride engendred but of a few feathers , and those  
indeed very blacke , howsoever they cary an appearance of  
beautie. But the prince of darknes, that subtile serpent, which  
fell from Heaven like the lightning, not content with that rule,  
which he hath over the children of vnbeliefe, hath soe basid  
him.

himselfe to obscure even those, which should shine as lights in this world; that (although *the Moone shall bee abashed, and the Son ashamed, when the Lord of Hosts shall raigne in Mount Syon and in Jerusalem, yet) wee, dust and ashes, cloathed in ini-quitie, and replenished with the loathsome infection of sinne, are bold to lift vp our heads in the presence of Gods Majestie, nothing ashamed of our selues, and that at this time, when in our Syon, and Jerusalem he raigneth gloriously. For examine we our selues, and we shall scarce finde one, that can indure to cast downe, that striueth not, with all his might to lift up him selfe.*

*Isa. 24. 23.*

Some are never contented with their present estate, but would faine be higher; & these do *ambitionisly lift vp ihe selues.* Others, pretend glory, & praise in those gifts & graces, which they haue received from the Lord; and these do *proudly lift vp themselves.* Ambitious men, and proud men, both are *lifters vp,* fowle sinnes, and infectious: most of you know them to be such. Not withstanding that we may the better see into them, and by seeing into them more willingly endeavour to avoide them, let not a severall examination of each of them, seeme tedious vnto you.

The first is *Ambition*, an evill deeply rooted in mans hart; *Ambitio subtile malum, secreta viri, pestis occulta, doli artifex, mater hypocrisis.* an evill, that maketh man evermore discontented with his present estate: a secret poison, a hidden sin, a forger of fraud, a mother of hypocritie, a spring of envie, the sewell of all vice, a moath to holinesse, a blinding of the heart; it converts remedies into diseases, and medicines into languishing; so saith *S. Bernard, Serm. 6. in Psal. 91.* Here might we wonder, how it can be possible, that man, so excellent a workmanship favoured so highly, and adorned so singularly with all celestiall gifts, & that by the highest God, should suffer so fowle a master to nestle with in his breast! Yet so it is; man hath a long time fostered, & yet is not weary of making much of his sweet *Ambition.*

A long time it hath beeene fostered; the beginning of all ages witnesseth as much. *Eve would be as a Goddess, Gen. 3. 5.* The builders of *Babel* would vp to Heaven, *Gen. 11. 4.* *Miriam and*

*Aaron* would speake for the Lord, as well as *Moses*, Num. 12. 2. Looke we to succeeding ages, and they wil speake the same. Did not *Jonathan* say vnto *David*, *Thou shalts reigne, and I will be next to thee*? 1. Sam. 23. 17. Did not *Zebedees* wife make suit to *Christ*, that her children might sit in his kingdome, *the one on his right hand, and the other on his left*? Mat. 20. 20. Did not *Christ*s disciples among themselues contend, *who should bee the greatest*? Mark. 9. 34. Yeld we then, that a long time *Ambition* hath beene fostered, and yet behold we are not weary of making much of it.

The *Church* and *Common wealth* both do find it to be so. The *Church*, shee groaneth, for that shee is almost eaten vp. The *Common wealth* hath cause to lament too; for (albeit shee yeeldeth to every one sufficient for his vocation, yet) no man is contented with that he hath. Both in *Church* and *Common wealth* everie one is set to *lift up himselfe*.

For the *Church* what shall we say? *Sisac* must be *lifted vp*; his wealth must be encreased; but how? even thus: He will spoile the Temple: he will take away the treasures of the Lords house: *Salomons golden shields*, shall be turned in *Rehoboams shields of brasse*, 1. King. 14. 26. *Dionysius* his religion is not forgotten: if *Jupiters* coate be rich, it must be had away: it is too colde for winter, and too heavy, or to hot for summer: *It is a shame the son should haue a beard, sith the father had none*; and thus wittily (they think) they carry away the golden beard. In that old *Arke* of the testament overlaid round about with gold, were these three things, *Manna*, *Aarons rod*, and *the tables of the testamēt*; for so may we read, *Heb. 9. 4*. Our *Arke* had these sometimes; but those times are gone. Many *Sisackes*, and many of *Dionysius* his schollers, haue fatted themselues with a great part of our *Manna*; that little which remaineth they snatch at too; and would willingly feed thereon, could they but pul downe *Aarons rod*; and so would they leaue vs nothing but *the two tables*, nothing but poore schollers bookees to liue by. So common a thing it is to rush into Gods treasury, and to rob his *sanctuarie*.

It may be, they are perswaded, that herein they doe God no wrong. If they be so perswaded, then surely they remember not, or they care not for, that writing hand which appeared to Belshazzar, while he was drinking in the plate, which his father had taken from the Temple in Jerusalem: for some of them haue done so, and more: and then surely they remember not, or they care not for, the word of the Lord, who hath said, *See howe spoiled me, by detaining your tithes and offerings*, Mal. 3. 8. for many of them haue done so, and more: and then surely they remember not, or care not for, the dreadfull iudgement, which befell *Ananias, and his wife* for keeping backe part of the price of their owne possession, which they sold to the vse of the Church; for all of them haue done shall I say so? I may not; for neither their ancestors haue ever brought so much as one stone to the foundation, nor themselves so much as one tile to cover the roose of the church) but, I must say also of them haue done much more, and more wickedly.

And yet they are not without all excuse; for were there no buyers, there could be no sellers; would no man give them the liuelyhood of the Church, they could not take it: Ambitious Pastors do make their Patrons rich. Thus while the seller defends himselfe by the buyer, the taker by the giver, the patrour by the hirer, and each by the other, they are all become like to Samsons foxes, Iud. 15. 4. in their rastes they are united, they are knit together in mischiefe, & they haue their firebrads too, to burne vp the commodities of the C H V R C H.

Silvester 2. gaue himselfe to the Devil, that hee might attaine to the papacie, so writheth Platina in the life of Silvester. Silvester hath left many ions behinde him, as desirous of preuentment as himselfe: I forge it not, neither suck I it out of mine owneingers ends: the decayed maintenance of some of our Bishopricks, Deaneries, Prebends, Personages, and Vicarages, cries out, and tells you it is so.

Imeddle not with particulars, being very willing with Sem, and Iaphet to cloake, and cover our fathers nakednesse. For I perswade my selfe, I may not reveale all their sins, *lest the un-*  
*good* *circ-*

Dan. 5. 5.

Act. 5. 5. & 10.

circumcised reiaice: yet know I withall, that I may not cover some of their finnes, iest the vncircumcised encrease. One saide, if some mens drunke[n]esse were not reproved, they would bee drunken still, and make a common wealth of drunke[n]ards: let me change the speech, I say, if *Simone* were not reproved in some, they would vse *Simone* still, and fill the *Church* with other like themselves. To what end serue those warnings, reprooses, ex-communications, and corrections which *Christ* hath appoin-  
ted, if every mans nakednesse should be covered? We may, and must be content to cover the first nakednesse, if they will rep[ent] and do no more so.

But now, when in the hardnessse of their hearts, that cannot rep[ent], they say they stumble not, although every man may see them lie groueling on the ground, shall we follow them, like a blind mans boy, to stay them so oft as they fall? Shall wee say, all our *Bishoprickes* are as good as ever they were? shall we saie, none of our *Deaneries* are impaired? shall we say all come free-  
ly to their *Prebends*, their *Parsonages*, their *Vicarages*? shall we thus cover their nakednesse? So shold we indeede make a cloake for their *Simony*, but it were a cloake of flattery, not of reverence, and therefore not worth the having. *Wolues* are not the *Lambes* fathers, but the *Lambes* butchers; shepheards lea-  
ning findes that to be true. The maintenance of the *Church*, the liuelyhood of the yong *Lambes*, the *Lambes* not yet borne, is even consumed, by the greedinessse of the *Wolues*. How can we cal them *Fathers*, since they are our *Butchers*? Let them speake to their own children to cover them: let the dead bury the dead; the wicked are fittest to cover the wiked. We haue a rule, and this it is: *Them that sinne openly, reprove openly, that the rest may feare*, 1. Tim. 5. 20.

You haue heard the groaning of the *Church*; consider now what cause the *Common wealth* hath of lamentation. Her mem-  
bers will be no longer members; they must be exalted too. But how? How they care not, so they be exalted. *Athaliah* woulde be sole governour and *Queene*, and that made her destroy all the Kings seed, 2. King. 11. 1. It was a kingdom that *Sodom* loo-  
ked

ked for, and therefore *Zacharie* must be done to death, 2. Kings 25.10. *Abimelech* will not sticke to murther his 70 brethren, if so thereby he may attaine to a soveraignety, Iud.9.5. And what shall I say more? For the time would be too short for me to tell of *Abfolon*, and of *Scheba*, and of *Adoniah*, and of *Zimric*, also of *Affuerus*, *Schcbna*, and many others, which through a desire of lifting up themselves, haue wrought wickednesse, conspired against their masters, rebelled against their rulers, not spared their owne fathers; haue packt craftely, and got of the best offices into their own hands, ever aspiring to the highest; haue made feasts onely to shew forth their riches, their glory, and the honour of their maiestie: haue beene full of wrath, because others haue not bowed the knees vnto them: whom the world was well wearie of, because they wearied all, but themselves. And can we now looke for a milder flame, when the fewel of all vice is heaped vp vpon the fire?

*Honour* is the marke we shooote at; and *honourable* we cannot be, except we be rich; for that is against the fashion of the world. Well, if that be all, we will be rich. Deceit, briberie, oppression, rapine, and vsurie, all are our helpers. Tell mee, doth not the country gentleman *enclose his commons*? doth not the landlor. *dracke his tenants*? doth not the seller then thinke his gaines best, when he deceaues the buyer? Conceaue you of the rest. For a general deuuge of wickednes is gone over the whole world. Now may *Amos* say iustly of vs, as sometimes hee said of the Iewes, Chap.2.6. *They sell the righteous for silver, and the poore for shooes.*

Thus you see, the *Church* hath her sore, & the *Commonwealth* her gall; both so festered that they may not abide long spurting. And therefore it is high time that wee endeavour to cure them. One salue may serue for both; and the receipt thereof is prescribed by *S<sup>f</sup> Paule*, 1. Tim.6.6. *Godlinesse, saith hee, is great gaine, if a man be content with that he hath.* The necke of ambition both in *Church*, and *Commonwealth* will soone be broken, if men be content, with that they haue. Had *Haman* beeene contented, when *Mordekai* refused to doe him like honour, as o<sup>r</sup> & 7.10, *Esther*.5.13.

2. Sam. 17. 7. thers did, hee might haue enjoyed his honour longer then hee did. Had Achitophel contented himselfe, when the counsell of Veri 23. Chushai the Arachite was preferred before his, he would not for despite haue hanged himselfe. And could this contentment but once possesse vs, the number of our ravening *Harpyes*, our cruell *Tigers*, and our devouring *Cannibals*, which drawe the skinnes of the poore from their flesh, and the flesh from their bones, to the very dividing of their ioints and marrow, would soone be lessened.

Neuer was *Barzillai* so happy, as when he would not be exalted, 2. Sam. 19. 34. Never had the *Shunamite* such quiet as when she cared not for preferment, 2. Kings 4. 13. Never did the *Disciples* seeme so rich, as when they were willing to *leane all*, Luk. 5. 11.

Revel. 2. 9.

Rom. 12. 12.

Job 1. 13.

Art thou poore? so were the *Smyrnians*, bee content as they were; and then what God said to them, shall bee said to thee, *I knowe thy povertie, but thou art rich*. Art thou afflited? so were the Apostles: be content as they were, and then shalt thou *reioice in thy tribulations*. Art thou spoiled by theeues? hath fire consumed all thy goods? or is it worse with thee? such was *Jobs* lot: be content as he was, and even then shalt thou say, *blessed be the name of the L O R D*.

Thus is contentation like the waters of *Jordan*, wherein *Naman* was washed, 2. Kings 5. 14. For as his flesh, which before was leprosous, became faire, and cleane after his washing; so after we are once bathed in the rivers of contentment, proceeding from so sweet a fountaine as *Godlinesse* is, all our tedious and irksome leprosies shall be cleansed, all our actions, and labours, and afflictions shall become ioyous, and pleasant, &c comfortable. It is like that tree, which *Moses* cast into the spring to season the bitternesse of the waters, Exod. 15. 25. or that salt, which *Elisba* cast into the noysome waters to make them wholesome, 2. King. 2. 21. or that meale, which the same man of God put into the bitter pottage to make it sweet, 2. Kings 4. 41. For come anguish, come sicknesse, come injuries, come losses, come famine, come banishment, come death, and worse then death, if worse

worse may come, all shall be ~~swete~~ to the contented soule.

This did *Abrahams* grandchild knowe well, and therefore for worldly matters, he desired no more of God, but *bread to eate, & cloathes to put on*, Gen. 28.20. And *Agnr* knew it well: & therefore his prayer was not for riches, but to be fed only with food convenient, Prov. 30.8. And *Paul* knew it wel too: whereupon his counsell is; when we haue food and rayment, *let vs bee therewith contented*, 1. Tim. 6.8. Neither doth hee herein counsell vs to that which himselfe had not vndergone, for hee had learned in whatsoeuer state hee was, *to bee content therewith*, as appeareth, Philip. 4.11. And that you may in some measure learene the same, take with you these three notes.

1 See, that in worldly things you propound not to high an estate to your selues. You are compared in the Scriptures, not to *Lyons* or *Horses*, such proud creatures, but to *sheepe*; to <sup>Psal. 44. 11.</sup> put you in mind of the *modestie*, and *simplicitie*, which is required of you: and you are likened not to the *high oake*, or *tall Cedar*, but to the *low creeping vine*; to remember you of *humilitie*.

2 Take heed that at no time yee deny, or lessen the benefits of God, but labour yee rather to seeke them al, & acknowledge them to be so great as they are, that so in respect of them you may confesse your estate to be so good as it is. It will bee imputed to you for great ingratitude, if being fed even with <sup>22.</sup> *Angels food*, as you are; yee speak of it contemptuously as the <sup>a</sup> *Psal. 78. 25.* *Israelites* did, and say, *there is nothing but this Manna*.

3 Perswade your selues of Gods fatherly providence watching over you continually for your good. Hee hath given his sonne *Christ Iesu* vnto you, will hee not with him <sup>b</sup> *give you all things needfull for you*? Hee hath provided a kingdome for you in *Heaven*, will he then be wanting vnto you on *Earth*? hee wil not. For rather then so, the *raven* shall bee ready to <sup>b</sup> feed <sup>b</sup> *1. King 17. 6.* *Elias*; the <sup>c</sup> *fish* to saue *Jonas*; the <sup>d</sup> *Asses* to gote to <sup>c</sup> *Ion 1. 17.* *yeeld water* to <sup>d</sup> *Iud. 15. 19.* *Sampson* for his reliefs: and since our *gluttons* will not, our <sup>e</sup> *dogges* shall pittie poore *Lazarus*.

O could our hearts once become fleshy, and take the impression of these few lessons, then would we not striue for this

world, as we do, Lawyer against lawyer, neighbor against neighbour, brother against brother, as if we were a company of beggars thrusting at a dole: then would there be no <sup>f</sup> *Abubs*, to be  
 1. King. 21. 4. sicke for *Nabobs* vineyard: then should we, like Christ's disciples, want nothing, though we haue nothing: and then should we haue a poare widdowes mite for others, how little soever we haue for our selues: then should we haue contented minds waited vpon with a thousand blessings: we should haue in readynesse for the curing of every wound, a *Chirurgion*; for the preventing of every disease, a *Physician*; for the ending of everie strife, a *lawyer*; for the satisfying of every doubt, a *preacher*; for asswaging of every grieve, a *comforter*; and all this within our selues: so should we, like *Daniel*, Dan. 1. 12. thriue with water, and *pulse*, as well as others do with their *wine*, and *incketes*. And so I come to the second sort of *lifters up*, which in the pride of their hearts, doe pretend a glory, and praise in those gifts, and graces which they haue received from the Lord.

A little *wormewode* is of force sufficient to make bitter a great vessel; and a little *leaven* maketh sowe the whole lump. As is this *wormewood*, or this *leaven*, so is *pride*. A little of it is of force enough to corrupt, and deprauie even an *Angels* life. For, be he what he may be, that arrogateth any thing to himselfe, he cannot choose, but put some *trust* therein; & his *trust* therein, be it never so little, must needs breed in him some *distrust* in God, whom thereby he shall alien, and estrange from himselfe: and when once the *fountaine* of all *goodnesse*, of *light*, of *life* it selfe is departed from him, how can that man bee but *wretched*, but *wicked*, but *accursed*?

If a marchant, and a friend of yours, after his long travail to the farthest parts either of the *East* or *West Indies*, returning home with great riches, should in his owne country haven before your eies suffer shipwracke, & loose al, I know you would pity his estate. Meditate here awhile, and thinke whether you haue not as great cause to pity your selues. You your selues haue been travailers a long time in a *strange country*, farre from your *home*, much farther then either of the *Indies*, and manie of you

you haue laden your selues (I doubt it not) with great riches, with the precious riches, of knowledge, of honestie, and of Godlie living, and you seeme to be cloathed with sincerity, integrity, and purity, of faith, loue, and other affections, as if all were *pure white* about you; and are even ready to enter the haven of the celestiall *Ierusalem*: now if any of you thus furnished with the abundance of Gods blessings, shall thereby exalt, and *lift vp* himselfe, and thinke in his heart, with the proud *Pharisee*, that he is not, *as other men are*, I may boldly say, that, that man hath <sup>3</sup> Luk. 18. 11. made shipwracke of all, and is now as much to be pitied him selfe, as erst himselfe would haue pitied that merchant.

If you should be set vpon a *pinnacle*, or vpon the *ridge of an house*, and then would not looke to your *footing*, could you be thought lesse then desperate? Such is your estate: it hath pleased God many waies to blesse you all; all of you must needes confesse as much. Such his blessings are vnto you, as so manie ridges of houses, or tops of *pinnacles*, wherouer he hath set you to walke, though spiritually: but your immodest, and proud vsage of the, argueth your earelesse looking to your *footings*. For could you but enter the examination of your owne harts, it would easily be graunted me, that the *Magistrate* taketh a pride in his *authority*, the *Gentleman* in his *parentage*, the *Rich man* in his *wealth*, the *strong man* in his *strength*, the *learned* in his *knowledge*, the *preacher* in his *preaching*, yea and every man in every good thing he hath, or doth.

So ready are wee sacrilegiously to attribute to our selues the praise of Gods blessings due to him alone, imitating herein those *Angels*, which, for so doing, were cast downe frō *Heaven*, and are now reserved in everlasting chaines under *darknes* unto the judgement of that great day, Iude, 1.6. and *Nebuchadnezzar*, who for so doing was expelled his palace, and made to eare grasse with the beasts of the forest, Dan. 4.32. and *Pharaoh*, who for so doing, was brought out of his kingdoime, and lodged in the red sea among the fishes, Exod. 14.28.

No sinne hath pulled downe so many, as this which promises to set vs vp. The first sinne that conquered man, will be the

last, and worst sinne for vs to conquer. Were it not for this the *Pharisees* would haue received *Christ*, as meekly as the *disciples* did: our *mighty ones* would come to church, as well as the *people* do; our *elders* would abide reproofe, as well as their *inferiors* do: our *young ones*, and *ancients* too of our owne coate would leauc *swearing* as well as any does: then would our *men* content themselues to go like *Abraham*, and our *women* like *Sarah*; then would they not make this their worke (as one hath lately and too truely said) so soone as they rise in the morning to put a *pedlars shop* vpon their backs, and *colour* their faces, & *pricke* their tuffes, and *frisle* their haire, (and then, saith he their daies work is done) as though their office were to *paint a faire image* every morning, and at night to *blot it out againe*.

<sup>¶ Mat 26. 35.</sup> Hence it is, that flesh & blood put:eth such confidence in it selfe. *Naked we are*, yet vaunt we our selues, as though we were gorgeously apparelled: *weak we are*, yet think we with *Nimrod* to build a towet to *Heaven*: ready are we to renounce *Christ*, yea dayly in deed we do renounce him, yet stoutly we protest with <sup>h</sup>*Peter*, that we wil die with him, rather then forsake him. Thus whilst every one speake:th pleasing words vnto himself, & saith *I will reigne, or I shall not be removed*, or who shall ascend above me? yea though he speake nothing, but in his heart receive:th the *applause* of the *people*, as surely as he liveth, hee shall bee cast downe to the ground. The *Alarum* hath sounded vnto him already from aboue: though thou shouldest make thy nest as high as the *eagle*, I will bring thee downe from thence; saith the *L O R D*, *Ier. 49. 16. He casteth downe the proud, and exalteth the humble, and mecke*: this one sentence is obserued to be repeated at the least 19. times in the old and new Testaments, and all to teach vs, how detestable a thing pride is in the sight of God.

*Absalom* slue his brother *Amnon*, and did many more things wickedly, and all that while was he spared; but when once in the pride of his heart he sought to be king, God resisted him; & hanged him on a tree, *2. Sam. 18. 9. Sheba* had his purposes to betray the Church, and to provide for himselfe against al dangers, & all that while was he spared; but whē once in the pride

of

of his heart he buile a sepulcher for his memoriall, God resisted him, and made him to be buried in an other country, Es. 22. 18. Herod, he killed James, imprisoned Peter, and much more did he as wickedly, and all that while was he spared; but whē once in the pride of heart, he accepted the immoderate applause of the people, shouting out, and saying, the voice of God, and not of man, God resisted him, & made the vile wormes to bee his murderers, Act. 12. 23.

God resisteth the proud, and giveth grace vnto the humble. Flatter not your selues: whosoever professeth of himselfe, that hee is not, as other men are, that he is no extortioner, no adulterer, no sinner; his profession is as the profession of that Pharisee, Luk. 18. 11. & God wil resist him: but learne yee of him, who in humility of spirit hath said, L O R D, <sup>i</sup> be mercifull to me a sinner, and you shalbe exalted. Whosoever speaketh pleasingly to himself, and saith, Is not this great BABEL, which I haue built for the house of M Y kingdome, and honour of M Y Maiestie. Haue I not done thus, or thus wel, by the might of mine owne power? his words are as the words of Nebuchadnezzar, Dan. 4. 36. and God wil resist him: but learne yee of him, who in humility hath said, <sup>k</sup> I <sup>i</sup> can do nothing of my selfe; and you shall be exalted. Whosoever thinketh with himselfe, I will ascend into Heaven, and exalte my throne aboue besides the starres of God, and will be like the most high; his heart is as the heart of Lucifer, Esay. 14. 13. and God will resist him: but learne yee of him, who in humility of spirite <sup>l</sup> dranke of the brooke in the way, and became for vs a <sup>m</sup> servant; and you shall be exalted.

And now that wee may the better apply our selues to this humility of spirit, let vs here also take two notes with vs.

I Let vs enter into a due consideration of our estate, as it is by nature: which shall easily appeare vnto vs what it is, if we do but call to minde the metall whereof we are made; the shortnesse of our liues, and the miseries to which wee are subject.

Consider we the metall whereof we are made. You know, it is no better then clay, no better then mire; no better then the

very

<sup>i</sup> Luk. 18. 13.

<sup>k</sup> Ioh. 9. 30.

<sup>l</sup> Psal. 110. 7.

<sup>m</sup> Philip. 2. 7.

very flinte of the earth. And therefore it best and most naturally agreeth with vs, if we be beaten as small as the dust, and troden vnder foot as the mire in the streets. This was well knowne (that I may omit the rest) to Abraham, Job, and Paule; for our bodies, in Abrahams judgement, are dust, and ashes, Gen. 18.27 very ready with every blast of wind to be scattered. And in Jobs judgement they are houses of clay, Job. 4.19. very easie to bee broken. And in Pauls indgement, they are earthly tabernacles, 2. Cor. 5.1 certainly, and within short time to bee destroyed. The cogitation hereof made Moses to say, who am I, that I should goe to Pharaoh? Exod. 3.11. & it made David to cry out, and say, I am a worme and no man, Ps. 22.7. and it made Jeremy to say, I cannot speake, Jer. 1.6. And could the like cogitation but touch our hearts, it would crop yea more then so, it would pull off, and consume all our siege leaues of vanitie. Hee that hath a heart to consider, let him consider of what mettall hee is made; and then be he proud if he can.

And consider we the shortnesse of our lynes. All flesh is grasse, and the glory thereof is as the flower of the field; the grasse withereth and the flower fadeth, a voice bad Esay cry so, Esay 40.6. Wisdome in the 5. chapter of that booke verse 9. telleth you, that all things are passed away like a shadow, and as a post that hasteth by. A ship passeth over the waines of the water; but when it is once gone, the trace thereof cannot be found, neither the path of it in the floods: a bird flyeth through the aire, yet no man seeth any token of her passage: an arrow is shot at a marke, it parteth the aire, but immediatly the aire commeth together againe, and then cannot you knowe where it went through. As is this shadow, this post, this ship, this bird, this arrow; so are our lynes, in great hast, and speedely flying away: we are no sooner borne, but we beginne to draw to our end.

All things (saith S<sup>c</sup> Chrysostome, homil. 19. ad Eutropium) are but a night, and a dreame; the day comineth, and they vanish away. Smoake was, but that is dissolved; bubbles were vpon the water, but they are broken; Spiders webbes haue beeene in our windowes, but we haue sweep't them downe. Here we haue patterns

ternes of our liues. We that are met here together at this present doe *line* together; but we shall be *dissolued*, and therein are we like *smoke*; but we shall be *broken*, and therein are we as *bubbles* vpon the water; but we shall bee *swept downe* with the besome of death, and therein doe we resemble *spiders webs*.

Now would yee vse some accompt to finde out of what length your liues are? So may yee follow either *Jacobs*, or *Davids*, or the *Hebreues*, or the *Fathers* account. Would you follow *Jacobs* account? then must you not reckon yeares; for whē *Pharaob* asked him, how old he was? he made this answer: *few and evill haue my daies bee*, Gen. 47.9. and *Moses* prayer to the Lord, was, *to bee taught to number his daies*, Psalm. 90.20. whereby shewing how small wisdome is seene in reckoning after either *yeares*, or *monthes*, or *weekes*. Would you vse *Davids* accompt? then may your hand serue you for a measure; for so your life will be found to be but a *spanne long*, Psa. 39.5. Would you reckon like the *Hebreues*? Then thus doe yee: first deduct your *time of sleepe*, so, that if your yeares bee *threescore and tenne*, as it is, Psalm. 90.10. fine and *thirtie* of those at once must be dashed out: then take away the *time of your youth*, for it is not so worthy to be called life, as *vanitie*, saith *Ecclesiastes* chap. 11.10. and last of all abate yee the *time of your sorrow*, wherein you had rather *die* then *live*. This reckoning once made what a small remnant will there be for your *liues*? But would yee make choice of the *Fathers* account? then thus proceed yee: first cast away the *time past*; for it is not then account not of the *time to come*, for it is *uncertaine*: and thus shall you leaue nothing for your *liues*, but the *time present*; nothing but a *moment*: and what is a *moment* to your expectation? What is a *moment* to *eternitie*? He that hath a heart to consider, let him consider how *short his life is*, and be he proud if he can.

And consider we also the *miseries*, to which we are subiect. A long time would bee too short for mee to recount them all. Let a general view of them suffice. The <sup>o</sup> *Goates* of *Candie* being shot in with a shaft or iavelin, doe forthwith secke out the hearbe *Distanic*, and eat it, by vertue whereof the *arrowes* or *vee*.

<sup>o</sup> *Dicamnum*  
*herbam extra*  
*hendus sagittis*  
*cervi monstra-*

9 Chelidoniam iavelins fall out, and their wounds are cured. If the young  
 visu saluberri- swallowes eies be sore, the olde bird fetcheth the hearbe Ce-  
 mam birundi- landine, and applyeth it to the yong ones eyes, & healeth them.  
 nes monstrauere 9 Beares against the evill of mandrakes doe vse the benefite of  
 vexatus pullorū Emmets. These, and many like examples hath Plinie set downe,  
 oculus illā me- lib.8.cap.27. Erasmus hath added this conclusion, *Nullum est*  
 dentes. *animal, quod non intelligat sua remedia;* &c. There is no liuing  
 9 Vrsi cūn creature but knoweth well how to remedy his owne diseases.  
 Mandragora Man only, only man is of no vnderstanding, hee knoweth not  
 mala gustavere any remedy for any griefe, either of his body, or mind.  
 formicas lam- bust.

Iob. 6.4.

Man that is borne of a woman, saith Iob 14.1. is full of troubles. At land, or at sea, by day, or by night troubles wait vpon him. That which is unsavorie, shall it be eaten without salt? or is there any tast in the white of an egge? Languishing Job maketh this question, chap.6.6. O then what delight can wee take to live, since our grieves, and miseries, were they well weighed, & laid together in the ballance, would bee heavier then the sands of the Sea? The arrowes of the Almighty are in vs, their venom hath even drunke up our spirits. Miserable men that such should bee our lot. And yet behold, much more miserable are we, if we be not called to grace in this pilgrimage; for so, after this life wee shall bee nothing but prayes for Sathan, nothing but firebrands of Hell. He that hath a heart to consider, let him consider, how subiect he is to miseries, and then be he proud if he can.

A second note to moue vs to Humilitie is this: even to consider, whence we haue those good things which we doe enioy. Meate to nourish vs, we haue it from the Lord. Apparel to cloath vs, we haue it from the Lord. The Sunne to comfort vs, the Moone to pleasure vs, we haue them from the Lord. Life for our being, riches, honour, and whatsoever elie for our well being, all commeth from the Lord. This is the reason which St. Paul vse to beate downe pride in the *Corinthians: what hast thou* (saith he) *that thou hast not receaued?* 1. Cor. 4.7. Art thou rich? it is not of thy selfe: the Lord gineth, saith Iob. 1.12. & hee can take away. Art thou in estimation in this world, it is not of thy selfe. The Lord setteth vp, saith *Hannah*, 1. Sam. 2.7. and hee can

can pull thee downe. Hast thou *cunning*, or *skill in any thing whatsoever*? it is not of thy selfe: God teacheth *handycraftsmen to worke*: himselfe saith so to *Moses*, Exod. 31.3. and he *can* againe make them *vnskilfull*. He *can*, and will take away thy riches, be they never so great; he *can* and will pull thee downe, be thou never so high; he *can* and will make thee *vnskilfull*, be thou never so *cunning*, or will doe vnto thee more then so, if for any his gifts, and graces thou be *puffed vp*, & *swell in pride*.

Art thou *steward of much*? little cause hast thou to bee *proud*; thine account shall bee for *much*. If thou haue *fine talents*, thy Mat. 25. 20. Lord will looke for the *increase of fine*: if thou haue more riches then others, knowe, that they are bestowed vpon thee to *relieue*, and *succour* those that want; thou maist not lay them *vp in store for thy selfe for many yeares*; *For how knowest thou* Luk. 12. 19, 20 *(ō foole) whether this night they will fetch away thy soule from thee? And then whose shall those things be, which thou hast provided?*

And thus, whether we consider our estate as it is by nature, or the fountaine, from which all good things, which we enjoy, doe proceed, wee may in some measure bee moved to imbrace *humilitie*. For so shall we be taught, though we *gine almes*, yet not to *blow a trumpet*, though we *fast twice a weeke*, yet to make no words of it: though we haue done many good deeds, yet to forget them all. Then shall wee bee able to make for our Lord *borders of gold guylt with silver*; that is, we shall be rich inwardly, howsoever our outward appearance is: then shall wee bee willing to *strow our best garments & our most flourishing branches* at our Saviours feet: then shall we be ready speedily to *cast downe our crownes*, yea our very selues, before the Throne of the Lambe. And our Lord and Saviour, this Lambe of God, as he is *able*, will also be *willing*, & *ready* to lifte vs vp, and will giue vs a resting place, where no night shall be; there shall we need neither *candle*, nor *light of Sunne*, for hee will giue vs *light*, & make vs to raigne for evermore. Even so bee it, Lord Iesus. To God the father, the sonne, and the holy Ghost, bee allpraise, power, Maiestie, and dominion, for evermore.

THE SECOND SERMON ON THE  
EPISTLE OF SAINT IAMES,  
CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift  
you vp.*



returne, and cause others to returne away  
from your wickedwaies, cast from you all  
your sinnes, wherewith you have trans-  
gressed, and make you a new heart, and a  
new spirit. for why will you die, O house of  
Israel? When the Lord spake so by his  
Prophet, Ezech. 18. 31. in effect hee  
spake thus: *repent, or be damned, amend*  
*your lines, or be damned; consider it well, and you shall find no*  
*meane. If they then, then we much more now, and now if ever,*  
*had need vnfainedly to repents, & amend our lines. Hereto haue*  
*we beene invited (you cannot forget it) by a late pretended in-*  
*¶ Psa. 107. 6. vasion: but then we cried unto the L O R D in our troubles, & he*  
*delivered us out of our distresse. Hereto haue we as lately beene*  
*summoned (and this you may remember) by a grievous sick-  
nesse, by a farre scattered plague, by a present death eating vp*  
*our brethren almost in every place of this land; but then wee*  
*cried out unto the L O R D in our troubles, and he delivered us out*  
*of our distresse. O that we would therefore praise the L O R D for*  
*his goodness, and declare the wonders, that he hath done for vs.*

But what? Are we now amēded? haue these two messengers  
of the Lord turned vs from our vngodliness? I would I could  
say they had: to me it seemeth, that they haue rather strēgthe-  
ned vs in our iniquities. For they which were ignorant, are ig-  
norant still; they which were vniust, are vniust still; they which  
were filthy, are filthy still: yea they which seemed religious, like  
b 2. Tim. 4. 10 so many b Demases haue embraced this present world. Thus  
¶ Esai. 28. 15. haue all, as it were, made a c League with death, and a covenante  
with the grave, perswading themselues, that albeit there comes

a sword, there come a plague, there come the worst that may come through the land, yet shall there no evill come at them. Now therefore hath the L o R D sent a third messenger to trie whether hereby he can stirre vs vp to this repentance, and amendment of our liues. Al of you haue heard of in the godly, and labouring poore, they especially seele it.

Can we thinke of it without bleeding harts how <sup>1</sup> this want of bread in all our quarters hath set the very print of death in the yet-living faces of many of our brethrē, which are as deare and it may be, much dearer to God, then our selues? Now reason haue we (as the Prophet Haseas speaketh, Chap. 7.14.) to assembie our selues, & bowle vpon our beds for corne and for wine; that is, for the belly, & for the throat, necessity constraineth vs: yet should we not forget, that their is a greater leanenes in our soules. Now ready are wee to bite the stone, which the Lord hath cast at vs; need driues vs to it: but withall wee ought to looke at the hand, which did send it; for so shall we finde it to be a punishment for sinnes raigning among vs. For this famine is sent vs by him, whose property it is to <sup>2</sup> turne the floods into a wilderness, and the springs of water into drynesse, and a fruitfull land into barrennesse, for the wickednes of them that dwel there in. It is sent vs by him, who for Achans offence, caused <sup>3</sup> three thousand to be put to flight; for Davids sinne, flew with the pestilence seavety thousand of the people; for Baashaes own <sup>4</sup> transgression & brought evill vpon his whole houshold, his kinsfolk, and his friends; and who knoweth whether the same God, ever <sup>5</sup> in his punishments, hath laid his heavy hande vpon our poore brethren, for our, or some one of our iniquities? Howsover it standeth, we may not presume of the contrary, least the Lord make vs like <sup>6</sup> viles figges, which cannot be easen, they are <sup>7</sup> so naughty.

What remaineth then on our parts, but that we <sup>8</sup> rent our hearts, and turne vnto the Lord our God with fasting, with weeping, and with mourning; for he it is that must call for corne, and encrease it, or else we shall beare the reproach of famine stil: he it is that must <sup>9</sup> binde vs vp, or els wee shall continue wounded <sup>10</sup> Hos. 6.1.

This Sermon  
was preached  
Jan. 23. 1597.

Ezech. 18. 31

still : he it is that must heale vs, or else wee shall lie thus spoiled stil. Come therefore, & rent, not your garments, but your hearts; cast from you all your sinnes; i.v. herwith you haue transgressed; turne, and cause others to returne from your evill waies to the Lord your God, and hee will bee ready to repent him of this evill : *Humble your selues under the Almighty hand of God, and he will once againe make his face to shine vnto you.* The summe of all is this; *Cast downe your selues before the Lord, and he will lift you vp.*

I haue heretofore remembred you of this counsell of Saint James in the first words of my text : *Cast downe your selues before the Lord, and of his reason vsed by him to perswade you to the obediencie of his counsell; in the latter words, and he will lift you vp.* And then in the counsell I observed 3.notes, vsing the direction of the words themselues.

§ 1 *Lift not vp, but cast downe.*

§ 2 *Cast downe not others, but your selues.*

§ 3 *Cast down your selues, not before me, but before the Lord*  
Where I signified, that iust occasion was given, to speak of the reason moving vs to the obediencie of this counsell, for we must *cast downe our selues before the Lord*, who as he is most liberall to vs, most present with vs, most able to helpe vs, when we stand in need, is also most willing at all times to worke our ease; and therefore hath our Apostle added, *and he will lift you vp.* *Cast downe your selues before the Lord, and he will lift you vp.*

I haue already spoken of the first generall note, wherein I laid open two grievous woundes of our Church, & Commonwealth, two raigning evils among vs, the evill of *Ambition*, and the evill of *Pride*, and at that time, I applyed medicines to the both. Now followeth the second note, (*cast downe, not others, but your selues,*) which devideth it selfe into two parts: 1. *cast downe not others:* 2. *but your selues.* *Cast downe not others;* for that is *iniurie*, & you may not doe it: *but your selues,* for that is *humili-  
ty*, and you must embrace it: *not others;* for you may not deale vncharitably with them: *but your selues*, for high minded men are to high to enter in at Heavens streight gate. So then, that

yee

yee do no iniurie to any, but deale charitably with all, out of the first part, you may learne three things.

- 1 *Not to disgrace your neighbours.*
- 2 *Not to iudge the persons of sinners.*
- 3 *Not to condemne the whole profession, because all liue not in the same perfection.*

*Cast downe not others.]* As for the second part it hath relation to the third generall note, where it may most fitly be considered, for you must cast downe your selues, not before men, but before the Lord.

*Cast downe not others)* the first thing we learne here, is, *not to disgrace our neighbours*. We that are Christians and iourning towards Heaven, must go, not so much *by walking*, as *by loving*, not so much *with our feet*, as *with our affections*: neither is there any thing which maketh *a good or a bad life*, but *a good or a bad loue*. If therefore we will to Heaven by the right way, we must be rich in good works, we must be framed according to the rule of Gospel-like perfectiō; we must loue not our friends only *in God*, but our foes also *for God*. We presume that fire is then hottest, when it warmeth them that are farthest of: so is it with *loue*; it is then most fervent and, perfect, when it forsaketh neither friend, nor foe, be they never so farre of. Is thy neighbor *thy friend*? Civility bids thee *loue* him; Is he *thy foe*? Christianity forbids thee to disgrace him. *Friend or foe*, is he *thy neighbour*? Civillity then wils thee <sup>m</sup> to *doe unto him*, as thou wouldest bee *done unto*; & christianity requireth of thee, that thou <sup>n</sup> *loue him* <sup>m</sup> Mat. 7. 12. <sup>n</sup> Mat. 19. 19. *as thy selfe*. Now think, how thou *louest thy selfe*: It is not with a feigned *loue*, not with a *cold loue*, not with *temporary loue*, not *in word onely*: therefore must thy *loue* towards thy neighbour, be *unfeigned*, it must be *servent*, it must be *enduring*, it must bee *effectuall*; adde hereto a fift condition; it must be *holy*, that is, thou must *loue thy neighbour*, you must loue one another, *in God*, *for God*, and *to Gods glory*.

The ful measure of this our loue is set downe vnto vs by our Saviour Christ, *Ioan. 13. 34*. Who hath given vs a new commādement, *that we loue one another, as he hath loved us, evē so that we*

we loue one another: where we are willed in loving others, not so much to regard that loue, wherewith we loue our selues, as that, wherewith Christ loues vs. As he hath loued vs, even so must we loue one another. But how is that? Consider with mee but 5. things, and you may leare how.

1. The first is, the cause which moved Christ to loue vs. Wee haue beeene chosen in him by the Father, that we might be saved by him, and therefore hath Christ loued vs with a peculiar loue aboue other men, Galat. 2. 20. Therfore must we also loue our brethrē peculiarly in the Lord, for that very cause, because (for ought we know) they are the elect and chosen of the Father in Christ, that they may be saved by Christ.

2. The time, when Christ loved vs. He loved vs first, i. Joh. 4. 19. Therefore must we also prevent one another in loue; wee must not looke that they loue vs first (for the heathens can bee content to yeld loue for loue, Mat. 5. 46.) But we must loue the first, and by so loving them stirre them vp to loue vs againe.

3. The quality of the persons, whom Christ hath loved. He hath loved vs, Ioan. 15. 9. vs: that is all, all the elect, Iewes, and Gentiles, Greecians, & barbarians, bond, and free, men, & women, the base, and poore as well, as the noble, and rich: for all which, and therfore for all vs he dyed, when as yet we were his enemies, when as yet we were sinners, Rom. 5. 8. Therfore must we also loue all men, be they sinners, or seeme they iust; seeme they our friends or be they our foes, bee they of what estate and condition soever.

4. The end, for which Christ hath loued vs. He loued vs for no profit of his owne, but for our soules health. Therfore must we also loue our neighbours, not for our owne gaine, but for their good: and thereto doth St. Paul counsell vs, *Let every man be carefull for the things of his neighbour*, Phil. 2. 4.

5. The measure of Christ's loue to vs ward. It is a true loue; for Christ is truely it selfe, John. 14. 6. It is an ardent loue, for Christ laid downe his life, he shed his blood, for his sheepe, John, 10. 15. It is a never dying loue, for Christ loues his vnto the end, Joh. 13. 1. And therefore must wee also loue our neighbours

truly

truly, earnestly, & constantly. We must abandon al false, feigned, and vaine loue, all corrupt loue, all gainefull loue, al tongue-loue, and the like; as Christ hath loued vs, even so must we loue one another.

How this loue hath beene written in the hearts of the godly, which long since haue slept in peace, their practises are sufficient to declare. Could any thing else haue made Moses pray to haue his name ~~rased out of Gods booke~~ rather, then that the finnes of the people vnder his government should not bee forgiuen? Exod. 32. 32. Could any thing else, haue caused David to make his petitions to God for to lay the pestilence upon him and his fathers house, and to spare the people committed to his charge? 2. Sam. 24. 17. Could any thing else haue moued Paul to wish with his owne damnation to redeeme the reiection of the Jewes? Rom. 9. 3. What shal I tell you of Elizsu, who took order for the safe returne of his enimies, the king of Arams servants, to their Lord and master? 2. Kings 5. 22. or of Ieromie, who stood before the Lord, to speake good for such as had digged a pit for his soule, Ierem. 18. 20. or of Steven, who then ~~prayed~~ for the people, when they stoned him? Act. 7. 60.

Naomi might haue done her kinseman all the disgrace set downe in the law; she might haue pulled of his <sup>2</sup> shoe; she might haue spit in his face, and so haue defamed him, and his house for ever; yet would she not. Joseph when he might haue disclosed the lust of his mistress, and haue saued his owne <sup>q</sup> imprisonment, did choose rather to conceale it. The supposed father of Christ, that ~~is~~ <sup>not</sup> one, perceiving that his betrothed spouse was with child before ever they came together, was minded to ~~put her away~~ <sup>secretly</sup>; for hee would not make her a publicke <sup>q</sup> example. Gen. 39. 19. Mat. 1. 19.

But all these are dead and gone, and (I feare me, I may to truely say it) their loue is also dead and gone with them. For if not so, could ~~deceit~~, could ~~bribery~~, could ~~oppression~~, could ~~rapine~~, could ~~v fury~~, could many more such adversaries of true loue bee so common among vs, as they are? Whence is it, that the hand of Caine is so ready at the throat of Abel? Gen. 4. 8.

Whence is it that the shepheards of Gerar, and the shepheards of Isaac cannot agree? Gen. 26.20. Whence is it that Esau hateth Jacob? Gen. 27.41. that Joseph is ready to be sold for 20 pieces of silver? Gen. 37.28. That Saul seeketh David to slay him? 1. Sam. 20.33. that a man lieth wounded by the highway, & neither Priest, nor Levite will helpe him? Luk. 10.31,32. Is it not from our want of true loue? Now haue we many of Haman his spirit, who did malitiously informe Assuerus against the Iewes, that so he might utterly destroy them, Hest. 3.8,9. and many of Doeg his spirit, who by his false accusatio murdered 85 Priests and smote the city Nob with all the men, women, and childe in it, 1. Sam. 22.9,18. and many of Ziba his spirite, who did wrongfully slander Mephibosheth, his Lord, vnto the King, 2. Sam. 16.3.

Now the great man curseth the poore; the poore man complaineth of the rich; the seeming godly man hateth his neighbour, for he is wicked; the wicked man flyeth from the pure in heart, he is not for his purpose. Knowe wee any thing, wherein our brother hath offended? wee will ring it presently in the eares of his dearest friends. But know we no ill by him? A smal matter, we can and will forge enough; only must we haue one condition yeelded vnto, namely, that we shall not be revealed, & then our brasen faces will beare vs out without blushing to report of any mā, that there is neither honestie, learning, nor religion in him; or that he is good for nothing, but to be factious, or the like.

Ps. 11.2.

Thus doe the wicked bend their bow, and make ready their arrowes upon the string, that they may secretly shooe at them, which are upright in heart. And can wee much blame them for so doing, since their nature is so to doe? *Vilium est hominum alios viles facere, & qui suo merito placere non possunt, placere vellet aliorum comparatione.* You may hold it for a truth, St Jerome hath spoken it; *It is the property of a vile nature to seeke to make others vile, or by comparison with others to come to be accounted of.*

Dead soules I haue no hope to moue: to feeling hearts, which  
God

God vouchsafeth to touch with his powerfull word, as with a sharpe & sword, is my speech made. Read, and remember, what is written in the law; *Thou shalt not walke about with tales among thy brethren*, Lev. 19. 16. Learne, and forget not, why Jerusalem was reprouced; it was, because in her were men, that carried tales up and downe to shew blood, Ezech. 22. 9. Here, and follow, the counsell of St James in the words next after my text; *Speak no evill one of another*. For all which take this reason: he, which flaudreth with his tongue, may not dwell in the L O R D s tabernacle, Psal. 15. 3. So filthie and foule it is to bee a false reporter.

<sup>Heb. 4. 12.</sup>

And can it be better to haue iudging eares to heare such? Surely if he that speaketh slanderously against any man, hath the Devil in his tongue, hee that willingly hearest such a speaker, hath the Devil in his eare. There cannot be a greater poyson, there cannot bee a verier cut-throat of all friendship and amitie betwixt man & man, then to loue to heare, what peevish tongues shal seek to speake. Soone creepes it into your eares, that wil never out again, whilst the breath is in your bodies. For instance: suppose a man be misreported to you, to be spotted with adultery, with bribery, with theft, or with any like grievous offence; and admit you can bee content not to credit all, because no proofe is brought for it, but much against it; yet something remaines to the blot of your brother; yet sticks the scarre of suspition still. And therefore the law is, *thou shalt not receaue a false tale*, Exod. 23. 1. and Davids assertion is; thou shalt never dwel in the tabernacle of the Lord, thou shalt never rest in his holy mountaine, *if thou receaue a false report against thy neighbour*, Psal. 15. 3. And Sirachs sonne giues this counsell; *if thou haue bearded a word against thy neighbour, let it die with thee*, Eccles. 19. 10. By all which, what are we taught else, but how we shoule beare? If we will needs heare what is reported of others, & that as we ought, we must not be too easie in beleauing, wee must wisely weigh, who telleth it, of whom, in what manner, to what end, and such like circumstances; for so may wee, more boldly, and with lesse danger heare.

The Lord God, Deut. 13. 12. hath spoken to the rulers of Israel,

rael, thus; *If a bōu shalē bearē say* (concerning any of the cities, which the Lord thy God hath given thee to dwel in) that wicked men are gone out from among you, and haue drawne away the inhabitants of their citie: *then thou shalē seekē, & make search, and inquire diligētly.* And why, I pray you, is all this repetition of words to seekē, to make search, to enquire, and that diligētly, if not to giue vs to vnderstand, what a fault it is to condemne before we knowe, and by and by to beleue what ever we heare? If an Idolater were accused, and had but one witnes against him, he might not be put to death by the testimony of that one; for the law saith plainly, that *who soever is worthy of death, shall die at the mouth of 2. or 3. witnessē*, Deut. 17. 6. & all to teach vs, not to be light of beleefe, when wee are whispered in the eare against any man, and in our hearts by and by to kill him by conceaving ill of him vpon one reporters speech. To rob my neighbour of that his credite in my heart, which hee hath had there heretofore, vntesse he deserue it, can it mee bee no lesse then a branch of murther. To *answer a matter before a man heare it, is folly and shame*, saith the wise man, Prov. 18. 13. & can it be lesse then folly, can it bee lesse then shame, to beleue a matter of our neighbour, before we knowe it?

¶ Mal. 3. 10.

This then must be our care; not to beleue any ill report against our neighbour, vntesse we knowe it; not to heare it, if we can choose; in no wise to be the author and reporter of it. For *shalē we not all one father, hath no: one God made vs. all? Why shalē should we transgresse every one against his brother, and breake the covenant of our fathers?* It is an Item to vs all, & worth our remembring too, although it be but S<sup>t</sup> Austines: *Non poterit habere concordiam cum Christo, qui discors voluerit esse cū Christiano:* It is vnpossible that wee should bee at one with Christ, if we be at variance with our neighbour.

*Cast downe not others]* The second thing we learne here, is, not to iudge the persons of sinners. What is man that he shalē be cleane, or he that is borne of a woman, that he shalē be iust? Job. 15. 14. He is *\* borne in iniquity and in sinne* hath his mother conceived him. His *whole head is sicke, and his heart is heavy, and with-*

\* Ps 51. 5.

¶ Esai. 1. 5,6.

within him is nothing but ~~womards~~, and swelling, and sores, full of corruption. He is <sup>2</sup> laden with sinnes; sinnes like crimson, and sins as red as scarlet. Therefore inexcusable art thou, o man, whosoever thou be that iudgest; for in that, that thou iudgest another, thou condemnest thy selfe: for thou that iudgest doest the same things. He that knoweth wel what is in man, tells thee so, Rom. 2.3. When Agur had beheld the follies of other men, he beheld his owne too, and then his saying was; *I am more foolish, then any man*, Prov. 30.2. When Iudah had thought vpon Thamars vnrigheteousnesse, he thought vpon his owne too, and then his confession was; *Shee is more righteous, then I*, Gen. 38.26. Wh<sup>o</sup> the Publican had considered other mens sinnes, he considered his owne too, and then his prائر was; *O Lord, be mercifull unto me a sinner*, Luk. 18.13. Come hither, whosoever thou be, that hast a desire to iudge other men, if thou be not too good to leave. Behold (and spare not) *the follies of other men*, but behold *thine owne too*; and then wilt thou say, *I am more foolish then any man*: thinke vpon (as long as thou wilt) the vnrigheteousnesse of other men, but thinke vpon *thine owne too*; and then shalt thou thus confess; *They are more righteous then I*. Consider (and cease not to consider) other mens sinnes, but consider *thine owne too*; and then (if there be any grace in thee) that little bird within thy brest, will mournefully sing, and pray for thee: *O God be mercifull to me a sinner*.

So then, thou maist behold, thinke vpon, and consider, the foolish, vnrigheteous, and sinfull dealings of other men, (as a godly man may behold an image, and detest it) and not offend; but if thou looke vpon them with pleasure, or for some advantage against any man, then art thou amisse, then thou seekest them not aright. There is a wise cie, Eccl. 2.14. and there is a foolish cie; Proverb. 17.24. Now if thou haue this wise cie, it will remaine in thy head, and teach thee like the bee, to gather hony out of every weede thy neighbor hath. But if thou haue that foolish cie, it will wander up and downe, and make thee like the spider, out of the best flowers thou canst finde in thy neighbours life, to sucke strong poison. Ham the father of Canaan, saw his f<sup>ather</sup>s

nakednesse, and tooke pleasure in it; & he had the foolish eie: but his two brethren, *Sems* and *Japhet*, covered their fathers nakednesse, and looked an other way; and they had the wise eie, Gen. 9.22. 23. The *Edomites* looked upon the afflictions of their brethren, and are reproved, Obad. 12. for their foolish eie made them to rejoice to see it. But *Jobs* friends looked upon his afflictions, & are not reprooved: for their wise eie wrought in them a sorrowe for it.

<sup>a</sup> Prov. 24. 17. Be wise then, and ioy not, when thine enemie <sup>a</sup> falleth, nor let  
<sup>b</sup> 3. King. 5. 27. thine heart reioice, when he stumbleth, lest as the <sup>b</sup> leprosie went  
from *Naaman* to *Gehazie*, so God turne his wrath from them  
that haue fallen, and make it light vpon thee. Be wise then, and  
when thou seest thy brothers nakednesse, let it moue thee to a  
compassion on him, & a feare of thy selfe. Be wise then, & when  
any spectacle offrailty is in thine eie, thinke with thy self, that  
thy neighbours house is on fire, & that it is thy warning, for what  
priviledge from sin, hast thou, or any man, that another hath  
not? You know that the greatest light may be eclipsed, the fairest  
beauty stained, and the goodlyest fruit blasted. So is it with  
your soules; the purest may be corrupted.

<sup>c</sup> Ruth. 3. 14. What if godly <sup>c</sup> *Bohaz* and *Ruth* will not passe the bounds  
<sup>d</sup> 2. Sam. 11. 4. of continencie? Yet <sup>d</sup> *David* and *Bathschebab*, godly also, may  
<sup>e</sup> Gen. 39. 12. be overtaken with that folly. What if good <sup>e</sup> *Joseph* refuse his  
<sup>f</sup> Gen. 38. 18. lady and mistresse? yet <sup>f</sup> *Iudah*, a good man also, may be allured  
by his disfigured daughter in law. What if many endued with  
<sup>g</sup> Luk. 19. 8. great graces of Gods spirit, doe, like <sup>g</sup> *Zachens*, distribute the  
greatest part of their possessions to satisfie their iuriies and re-  
lieue the poore? yet many partaking also the like graces, are to  
much given to the loue of mony. Yeatwo of the *Apostles*,  
<sup>h</sup> Mark. 10. 37 <sup>h</sup> *James* and *John*, will desire the superiority and the highest  
places in the church, howsoever all the rest envie and disdaine  
them for it. Thus are many of the Lords tallest *Cedars* blowne  
downe to the ground, and thinkest thou (O much inferiour to  
<sup>a</sup> *Cedar*) to stand firme? *S. Paule* giveth thee friendly counsaile,  
1. Cor. 10. 12. *He that thinkes he standeth, let him take heed that*  
*he fall not.*

Hast thou hitherto beeene fed delicately, and brought vp in scarlet? take heed: ere long thou maist perish in the streets, thou maist embrace the dung, Lam. 4.5. Hast thou as yet had thy head of gold? take heed: least, to become like Nebuchadnezzars image thy feete turne to clay, Dan. 2.32. 33. Hast thou already begun in the spirit? take heed: as good as thy selfe haue ended in the flesh, Gal. 3.3. Peter he which said even now, that<sup>h</sup> though all should, yet he would never forsake Christ, <sup>b</sup> curseth and sweareth, that he knoweth not the man. <sup>c</sup> Lot, hee which erst strived so much to preserue his daughters chast in Sodome, doth nowe in the mount cōmit incest with his <sup>d</sup> daughters. Solomon, blessed Solomon (for so I reckon him) which so lately erected a temple for the worship of God, falleth now to the worshipping of Idols; as if the Starres were falling from their Heaven, and the lights departing from the Sunne.

I will not trouble you with the relation of <sup>m</sup> Noahs drun-  
kennesse; <sup>n</sup> Davids murther; <sup>o</sup> Sarabs lie; <sup>p</sup> Rebeccas perswa-  
ding her sonne Jacob, to beguile his owne father; the theft of <sup>q</sup> Onesimus; the many concubines of the Patriarkes; and the <sup>q</sup> Philem. 11. like; onely I say, as David said in another case: O noble Israel, how are the mighty overbrowne, 2. Sam. 1.19. When Elisha told Hazael, whist wickednesse he should do in time to come, that he should slay, and trample men, women, and children vnder foot; what? said Hazael: Am I a dogge, that I should do this? 2. King. 8.13. If I should say to you, that the time shall come, wherein you that seeme most holy, shall become murtherers, adulterers, sheenes or the like, I doubt not, but every one of you would haue his answere in readinesse; what? Am I a reprobate, that I should do thus, or thus? But I say not so of you; those good graces of the Lord in you, do promise better things; yet let me desire you to remember S. Pauls couſel; *He that thinks he standeth, let him take heed that he fall not.* <sup>r</sup> Cor. 10.12

What shall we do then, when we here of, or see, the slips and escapes of other men? Heare what our Saviour saith, *Judge not, that yee be not judged.* Mat. 7.1. The wise man passed by the field of the sloathfull, and lo it was all growne over with thornes, & net-  
tles

bles had covered the face thereof, and the stone wall thereof was broken downe, Prov. 24. 30. 31. But what did he, when hee saw such a confusion? Himselue telleth you in the verse following: *I beheld, I considered it well, I looked upon it, & I received instruction;* the marginal note of our English Bibles is, *That I might learne by another mans fault:* Our neighbours life resemblieth this field; which because he is sloath-full and slacke in husbanding, can bring forth nothing, but thornes and nettles, so that through the stone wal, which lyeth wasted and broken down, there may be seene al manner of filthinesse and abomination. In such a case what must we do? Even as *Salomon* did; that is, we must behold it, we must consider it well, we must looke upon it, and receive instruction: that wee may learne by our neighbours fault.

Doth our neighbour stand in a slippery place, where it is easie for him to slide? So doe wee. Is hee sent forth weake, naked, and vnaarmed, to fight, with powers, and principalities, with the *Devill*, with the *world*, with all their adherents? So are wee. Is his flesh as false vnto him, as *Gehazi* was to *Elisba*? 2. King. 5. 25. Is it ready to lie vnto him, & to face him out, that it hath not sinned, even then, whē it commeth frō sinning? So is ours. Then iudge we not, that we be not iudged. The best men, wee see, haue had their fals, yet they haue risen again: the godliest, they sinke with *Peter*, yet they perish not, because they are liftēd vp and saved by *CHRIST*, as *Peter* was. *Old Adam* hath caused the children of light, to commit many and grievous sinnes, yet their *new Adam* hath removed them all. Then iudge we not vncharitably of them.

Do our brethren in our knowledge fleete from one sin to another, like a fly, which shiftest from one sore to another? Doe they, (like the  *Jews*, 1. Cor. 10. 6.) tempt the *Lord*, do they murmur? doe they lust? doe they commit Idolatry? doe they serue the flesh? doe they sit downe to eate, and rise to play? doe they every day fall so grievously, or more then so? Yet may they rise againe. Why then should wee iudge other wise of them, then in charitie? God forbid, by speaking thus I should encourage any

<sup>1</sup> Mat. 14. 30. <sup>2</sup> sinke with *Peter*, yet they perish not, because they are liftēd

<sup>3</sup> Vers. 31.

vp and saved by *CHRIST*, as *Peter* was. *Old Adam* hath caused the children of light, to commit many and grievous sinnes, yet their *new Adam* hath removed them all. Then iudge we not vncharitably of them.

any to sinne: for howsoeuer grace aboundeth above sinne, yet cursed are they, yea ever curled shall they be, which doe sinnes, that grace and blessing may abound vnto them, Rom. 6.1. Wee are forbidden <sup>u</sup> to doe evill, where wee certaintely knowe that good may come of it; much lesse may we make the mercy of God a defence for our sinnes. Let this then be ynto vs as a <sup>u</sup> Memorandum, never to be forgotten; <sup>x</sup> There is no <sup>x</sup> condemnation to the righteous, although he fall seven times a day; but if any man shall sinne presuming of Gods mercies, let him knowe that his damnation is iust, and himselfe is like that sheepe, which stealeth because he seeth one among 20 pardoned by the Prince. And so come we to our last note.

*Cast downe not others*] the third thing we learne here, is, *not to condemne the whole profession*, because all live not in the same perfection.

The grapes of the vine haue some lesse, & some more sweetnesse, yet sense teacheth, that all are grapes, and doe growe of the vine: so is it with the Saints of God, some haue more purity, and some lesse, yet all are Saints, and doe grow in Christ, that true vine, Joh. 15.1. What if some (saith the Apostle, Rom. 3.3.) haue not beleuued? Shall their unbelief make the grace of God of none effect? and Rom. 11.22. What if some haue fallen into sin, shall the whole Gospell for their sakes be discredited?

Jacobs family may be blemished; the wife of his loue that sleepes in his bosome may bee all spotted; yet evermore shall Jacobs sacrifices be acceptable vnto God, and his familie shall be cared for, as the house of the Lord. Jericho may be conquered and rased by Ioshua; salt may be sowne in it to make it barren; and he whosoever shall attempt to build it againe, may be cursed, Iosh. 6.26. Yet see in this rased Jericho, in this barren soyle, in this cursed citie, Christ hath his spirituall harvest, bee hath his holy Temple, he hath his blessed building. Cursed Jericho hath a blessed Zacob, Luk. 19.2. Abolab sister to Abulab, Idolatrous Samaria, may be set on fire with her louers, & play the harlot, Ezech. 23.4, she may be made as an heape of the field, her stones may be tumbled downe into the valley, her found

dations may be discovered. Micah. 1.6. Yet may such a city, a wasted citie, afford many that beleue in Christ, Ioh. 4.39. yea from Galslee, from whence some thought no good thing might come, Ioh. 7.52. Christ called diverse of the Apostles, Ioh. 1.43

Fyrr trees and thornes, nettles and myrrh trees may grow together in the good-mans garden; and why may there not be in the Lords field as well brambles, as lillies? why not as well tares, as wheat? The husbandman knew well it was so, & therefore he charged his servants to suffer the tares to grow vp with his wheat vntill the harvest, Mar. 13.30. Assured hee was that the wheat would continue wheat still, howsoever it was accompanied with the tares. Let <sup>7</sup> Chaldaea be never so unrighteous, yet may it haue a righteous Abraham; let <sup>8</sup> Sodome bee never so vniust, yet may it haue a iust Lot; let Babylon bee ever wicked, yet may it haue a godly <sup>9</sup> Daniel; yea let the whol world (for ought we can see) be tied together with cartropes of vanitie; yet shall <sup>10</sup> Nineveh haue a devout Tobias, and <sup>11</sup> Huz a patient Job, and Damascus a zealous Nehemias. Condemne not then the whole profession, howsoever all liue not in the same perfection.

We shall impiously conclude, if against truth we draw our argument from a multitude: neither will it follow; many Ministers, many Christians, haue devoted themselues wholy to the flesh, to the world, to the Devill; therefore all of both sorts are naught. For what are wee, that wee may not judge amisse, as well as Elias did? He complained that he was left alone. Nay saith God, thou art not alone: *I haue reserved unto my selfe seaven thousand, which haue not bowed the knee to Baal.* 1.King. 19.18. In regard hereof S. Paule telleth vs, that of Israel there is a remnant left, Rom. 11.5. And that great shepheard speaking of the Church calleth it, a little flock. Luk. 12.32 *Feare not little flock, for it is your fathers pleasure to give you a kingdome.* But seaven thousand, but a remnant, but a little flocke, and yet you shall not be discomfited; feare not, for it is your fathers pleasure to give you a kingdome. A kingdome; & therefore for all inferior things he will not sticke with you.

Saxie

<sup>7</sup> Gen 11.28

<sup>8</sup> Gen 13.11.

<sup>9</sup> Dan 1.6.

<sup>10</sup> Tob 1.3.

<sup>11</sup> Job 1.1.

Sauls court shall yeeld a *Leorachas* to favour *David*, 1. Sam. 20. 28. Achabs court shall haue in readingesse an *Obadiah*, to entertaine the *Prophets*, 1. King. 18. 13. Zedechias court shall afford a *Ebed-melech* to entreat for *Ieremie*, Ierem. 38. 7. O the mercifull kindnesse of the Lord, how it endureth for ever and ever vpon them that feare him! *Isa*is bones and flesh may be in the *Devils* hand, but God will sanc his life, Job, 2. 6. *Peter* may be imprisoned by *Herod*, but the *Angell* of the Lord will bring him out, Act. 12. 7. *Shadrach*, *Mishach*, and *Abednego*, may be cast fast bound into the seuen times hot fierie fornace, but the Lord's *Angell* will come, and vnbond them, & walk with them in the midst of the fire, so that not one haire of their head shall perish, Dan. 3. 25.

Doe you remember this little Churches complaint, Ps. 129.  
1. There she saith: *Many times haue they fought against me, eves from my youth vp.* Hearre now, how shee comforteth her selfe, vers. 2. *But they haue not prevailed against me.* Doe you remember, how shee further complained, vers. 3. *The plowmen plowd vp my backe, and made long furrowes.* Hearre now her comfort in the verles following: *But the righteous Lord hath cut the cords of the wicked, and they that hate Sion shall be all ashamed, & turned backward, they shall be as the grasse on the house tops, which withereth before it groweth vp.* And therefore I cannot say too oft, O the merciful kindnesse of the Lord, how it endureth for ever and ever vpon them <sup>d</sup> that feare him!

<sup>d</sup> Psal. 103. 13

This kind and mercifull God hath reserued to himselfe, eue in the midst of *Wolues*, & *Lions*, some *Isaac*, some *Joseph*, some *Bobaz*, some *Daniel*, some *Zacharie*, some *Elizabeth*, some few or more, whom all the world with all the malice it hath cannot blemish. *Condemne not then the whole profession, howsoever all line not in the same perfection.*

And knowe that all line not in the same perfection, know that some of the best haue had their falls, for these reasons: I will but point at them.

1. That wee bee brought from that errour, which some maintaine, namely that the elect, and regenerate sinnes not.

M 2

3. That

2 That the worke of repentence, so sweet a grace of God, might be exercised among vs.

3 That Gods mercy in saving great sinners might be magnified

4 That the faulfull considering their dayly falls, might more earnestly desire their finall deliverance.

5 And lastly, that the Lyons whelps, all the children of darknesse, by this meanes might bee occasioned by their blasphemies, to worke their owne damnation.

Thus hath the vnsearchede wisdome of our God disposed the euill deeds of his deare ones to great, and good purpose. What remaineth then on our parts, but that wee frame our selues to haue a fellow-feeling of other mens imperfections, & not to condemne all, because some are faulty? The Churche may be blacke; and so she is; for so inuch she confesseth of her selfe, Cant. 1. 5. yet condemne her not rashly; for her, and our best beloved saith vnto her: *Thou art all faire, my loue, and there is no spot in thee, Cant. 4. 7.* The Church may bee all spotted, and so ashamed that shee bee driven to bide her selfe in the holes of the rocke, and in the secret places of the staires, Cant. 2. 14. yet condemne her not rashly: for her, and our best beloved, is so well pleased in her, that in the same verse he breaketh out into these speeches: *Show me thy sight my loue, let mee heare thy voice, for thy voice is sweet, and thy sight is comely.* The Church may bee grieved, and tossed with the mishappen wickednesse of her members, as with a tempest, Esai 54. 11. yet condemne her not rashly: for it appeareth in the same place, that her, and our best beloved, will lay her stones with the carbuncle, and her foundations with saphires, and will make her windowes of pearle, and her gates shining stones. So excellent is the Churches estate vnder her well-be'oned.

What remaineth then on our parts, but that wee frame our selues, to haue a fellowfeeling of other mens imperfections, & not to condemne all, because some are faulty? And here againe we should remember (that so we might bee carefull) neither to judge the persons of sinners, nor to disgrace our neighbours. Endeavour we but to doe so, or so well, and then the Churches, & our

our best beloved, will be ready to take vs vp, and deliver vs frō this worldly prison, to a heavenly palace; from present dangers to certaine securitie; from manifold miseries, to never ending felicities. As thy will shall be, so be it Lord Iesus. To God the Father, the Sonne, and the holy Ghost, bee all praise, power, maiestie, and dominion for evermore.

THE THIRD SERMON ON THE  
EPISTLE OF SAINT JAMES,  
CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift  
you vp.*

  
Vch is the vehemency of the Lords ar-  
rowes, when he shoots them abroad, that  
though king *Achab* bee in his chariot  
in the middest of his host, yet *one of the*  
shall give him a mortall<sup>2</sup> wounde. So  
powerfull is the scourge of God, when  
it makes a famine to invade a countrey,  
that it creepeth into the wals of *the*  
*house of bread*, into *Betblehem* it selfe, &  
causeth the wealthiest of them all to flic. At such a becke hath  
the Lord all his creatures, that if he be to bee avenged vpō the  
5. kings of the *Amorites*, the <sup>b</sup>*Sunne*, and the *Moone* will bee. <sup>b</sup>*Iosh 10. 12.*  
ready for a sealō to rest frō their courses, to performe so good  
a service. So wanteth he no meanes <sup>c</sup>to drie vp the rootes of the  
wicked beneath, and <sup>c</sup>*Iob, 18. 16.*  
*above to cut downe all their branches.*

You therefore, from whom it hath pleased God to withhold  
his blessings of rule, & riches, look to your selues, as meane as  
you are. Your waies are before the eies of the Lord, and he pon-  
dereth all your pathes. Avoide then the way of the wicked,  
walke not therein, turne from it, and passe by. Easily may you  
be snared with their pleasing words; for the wise man relleth  
you, that they cannot <sup>d</sup> sleepe, except they haue done evill; So eate <sup>d</sup>*Prov. 41. 6.*  
they.

- Vers 17. they shal be brend of wickednesse, and drinke the wens of violence.
- Ezecl. 23.31 Walke not after such companions, least God giue their cup into your hands, and execute the same iudgments, and vengeance against you, which they haue deserued. But rather follow S. James his counsell: *Cast downe your selues before the Lord, and he will lift you vp.*

And you also, whose heads the Lords hath advanced over your brethren, looke to your selues. You are sufficiently learned to know, that the voice of the Lord shaketh as well the Cedars of Lebanon, as the low, and little shrubs in the wilderness of Cades: and that it is as easie with him to binde the nobles,

<sup>1</sup> Psal. 19. 5. <sup>2</sup> Vers. 8. <sup>3</sup> Psal. 149. 8. <sup>4</sup> Princes with chaines, and linkes of yron, as to raise vp the poore from the dunghill to the throne. Did darknesse cover the countrey of Egypt, and not the court of Pharaoh also? Did the destroyer take away the first borne of the poore peasants of the dwelling of Ham, and not of the King also? Let not the lots of your inheritance deceiue you. What if your soile be as fruitful, as that of Iudah, and your possessions as great, as the greatest yet may you know, that your dignitie and your wealth, will be reckoned but for soies, not worth a pardo, when you shall stand in need of one. The counsell therefore is good for you also, and worth your following too: *Cast downe your selues before the Lord, and he will lift you vp.*

I devide their words into a counsell, and a reason thereof, *Cast downe your selues before the Lord, that is the counsell: the reason followeth, and he will lift you vp.* In the counsell I haue beene directed by the wordes themselues to three generall notes.

1. List not vp, but cast downe.
2. Cast downe not others, but your selues.
3. Cast downe your selues not before men, but before the Lord.

The reason is full of comfort. For albeit we must cast downe our selues before the Lord; yet it is before such a Lord, who as hee is most present with vs, most liberal to vs, most able to helpe vs, when we stand in need, is also at al times most willing to worke our

our ease. And therefore is it added in my text; *And he will lift you up.*

I haue already spoken of the 2. first generall notes. In the one I laid open 2. grievous wouds made in the very bowels of our Church, & Commonwealth, two raigning evils among vs: the evill of *ambition*, and the evill of *pride*: at that time in some sort, I applied medicines to them both. In the other I endeavoured to shew how vnmeete it was: first to *disgrace our neighbours*; then to *judge the persons of sinners*; and last of all, to *condemne the whole profession*, because all time not in the same perfusion. Of both which heretofore.

Now come I to the thirde generall note, which devides it selfe into two parts.

**S. 1.** *Cast downe your fernes not before men.*

**S. 2.** *But before the Lord.*

*Not before men*; for that may be *hypocrisie*; & you must fly from it: but before the **L O R D**, for that will be *true humilitie*, & you must embrace it. *Not before men*: for so, may you haue the praise of me, your reward in this world, hereafter to be cast into torments, when that great & severe judge shall passe his sentence against you, *depart from me you cursed*; but before the **L o r d**, for so, howiover yee may be contempned in this worlde, hereafter shall yee be crowned with *eternity*, when it shall be said vnto you: *Come yee blessed*.

*Cast downe your fernes not before men.* Reioice ye *Heavens*, & yee that dwell in them; for, where you are, is *salvation*, and *strength*, and the *kingdome of our God*, & the *power of his Christ*: but <sup>1</sup> *to the inhabitants of the earth, & of the Sea*; for the **D e u i l** is come downe unto you with *great wrath*, knowing that his time is but short: such was the song of the singer for the *victory* which *Michael* had gotten over the *great dragon*, *Revel. 12. 10*. As it flood then, so stands it still. Yet, and ever may the heavenly *reioice*; for which there is *salvation*, and *strength*, and the *kingdome of our God*, & the *power of his Christ*; but awo now is an i shal be *vnio vs*, as long as the *Sunne* & *Moone* may endure. For the **D e u i l** is come downe vnto vs with *great wrath*, he knowes

knowes his time is but short; and therfore lets he slip no opportunity, but employes all his malice, his might, his rage, his subtilty, his industry, and all to devout vs. But if he cannot copasie vs about, as he did *Eve*, when he perswaded her to eat the forbidden apple; or as hee did *David*, when hee caused him to number *Israel*; or as he would haue done with *Job*, when hee intended to make him blaspheme God to his face; that is, if hee cannot keepe vs from doing of good works, yet hee leaues vs not there; but puts in practise his old and viuall course. He will perswade vs (for that is easie with him) he will perswade vs I say, to be proude of our well doing.

He hath perswaded many Ministers, (shall I say of his owne intruding?) assured I am, he hath perswaded many Ministers, to be tongue-tied altogether: but some there are, whose mouthes, with all the policie he hath, he hath not beeene able to shut; yet diverse of them hath he perswaded, to take a pride in their preaching. He hath perswaded many of the people (you know it well enough) wholly to absent themselves from hearing of Gods word; but some there are (this, and the like places may witness), whose diligence in hearing, he hath not beeene able to hinder; yet diverse of them also hath he made to like well of themselves, for their diligence. He hath perswaded many of the richer sorte (the poore knowe it too well) to bestow no almes at all; but some there are who in despite of him, doe give dayly benevolence for the reliefe of the needy; yet diverse of them also, hath he made to glory in their almes-giving.

Are wee resolved to iatisfie that charge which is laid vpon vs for praying? he is ready with vs, to wish vs to doe it in common assemblies, and in the corners of his streets, that we may be seene of men. Doe we intend a fasting? hee is at hand with vs, to counsell vs to disfigure our faces, that we may seeme to mento fast. Are we willing to bumble our selues before our God? that is, is it our whole intent, to discharge all Christian duties, which God requireth at our hands? yet see the diligēce of this worldy prince; hee is no where wanting, to aduise vs, to doe all such things in the sight of men. So doth hee staine the beautie of our good

good workes, and steale away our reward: so maketh hee of true professors palpable Hypocrites. So that in goodtime may this caveat be giuen you, *Cast downe your selues, not before men.*

Art thou desirous to chaste thy body by fasting? Is it thy mind to be reconciled to God by praying? Art thou willing to exercise thy charitie by almes-giving? Then follow the doctrine which thy Saviour delivered vpon the mount: *doe all such things in secret; let not thy left hand knowe what thy right hand doth.* Mat. 6.3. Thy lot, and mine, is the same as was S. Pauls: *we cannot be Christs servants, if wee seeke to please men,* Gal. 2.10. For Christ himselfe hath pronounced *wee unto vs, when all men speake well of vs.* Luk. 6.26. Whether we eate or drinke, fast or pray, preach or heare the word, or giue almes, or what soever we doe else, *all must bee done to the praise, and<sup>k</sup> glory of God,* our owne praise, our owne glory must not be regarded.

Neither indeed is there any thing, wherein our selues may glory. For strength the *Elephant*, for courage the *Lion*, for sweet singing many a bird, for faire beautie many a vile *Strumpet* passeth vs. The *bare* outrunnes vs, the *Eagle* outsees vs: the *Asse* outheares vs: the *Dogge* ourselvs vs. *Non pudet his gloriantur*, (saith one) *guibus & brura, & sceleratissimi quiq; possunt gloriantur.* Isidore; art? Shamelesse shall we be, if wee seek a glory in such things, wherein vreasonable creatures, and gracelesse persons do far exceed vs.

Can we say as the Disciples said, Luk. 10.17. *Lord, even the Devils are subdued to vs through thy name;* yet may we not glory herein; for Christ hath forbidden vs so to doe, v. 20. Can we say with the *Pharisee*, Luk. 18.11. *We are not as other men are, extortioneers, unius, adulterers, or the like;* can wee professe that we fast twice in the week, & that we pay tithes of all that ever we posseſſe? Yet may we not glory herein; for sorrowfull sinners are like to bee more iustified; then wee. Can wee say with the young man, Mat. 19.20, concerning the laws of God, *All these haue we kept from our youth?* Yet may wee not glory herein; for still we want one thing: if we will be perfect, we must sell all we haue, and giue it to the poore.

¶ It hath beeene said that *Hypocrifie* is spunne with so fine a  
thread, that we may liue as long with a man, as *Noab* did with  
*Cham*, and scarce discerne him. Which how truely it hath been  
said, I dispute not. Assuredly I perswade my selfe, that as a man  
may judge an *Asse* by his eares, to be but an *Asse*, how soever  
he be put into a <sup>an</sup> *Lions skinne*: so some one thing or other will  
ever bewray an hypocrite. It is not the surest to iudge of a sheep  
by the <sup>out</sup>-skinne only, for *wolues* may be in <sup>the</sup> *sheepes clothings*:  
neither may you safely choose your cloth by the *list*. Will you  
deeme a *Pharisee* to bee good, by his long *fringe*, or broad *Phys*  
*lattery*? Then surely haue you much forgotten your selues. It  
cannot bee, but you haue heard of certayne *Apes* in *Egypt* clad  
in purple. Thence came the proverbe; *Simia Simia est, etiam si  
aurea gestet insignia*: A carter may put on *Doctors attire*. The  
*Ostrich* may haue gallant fetheres, yet not be able to flie. You  
may hold it for a truth: *Christianie* is *non specie*, it is a  
matter of substance, not of forme and shew.

¶ *S. Bernard* found fault with certayne Monks, which thought  
it impossible the *Sunne* should shine any where, but in their cell.  
Were he now liuing, how would he entreat many among vs,  
who thinke themselues so godly, so wise, so sincere, so pure, so  
perfect, so *Christianlike*, as if Gods holy spirit had only lighted vp  
on them. It will not bee amisse for them to consider, how our  
Saviour Christ hath in one chapter pronounced a sevenfold  
woe against this sinne of *Hypocrifie*: *Woe unto you Hypocrites*,  
ye are like unto <sup>an</sup> painted Sepulchers, or whised tomber, which  
appear <sup>to</sup> be beautifull outward, but within are ful of dead mens bones,  
and all filthinesse: *Woe unto you Hypocrites*, for ye make cleane  
the outside of the cup, and of the platter, but within are full of all  
brisbery, and excesse. I will not trouble you with the repetitiō of  
the rest, they are al to be read, *Mat. 23*. And it may be for their  
bettering, to give eare to the wise mans counseil: he hath said,  
be not an *Hypocrife* in the sight of men; for the *Hypocrife* shall  
not come before God, *Job 13.16*. Neither can it be lost labour for  
them to meditate vpon that which followeth, chapter 13.34.  
where he ioyneth the *Hypocrife* with the *basse* that are built,  
and

¶ *Mat. 23.*¶ *Vers. 27.*¶ *Vers. 25.*

and maintained with poling, and briberie: for hee saith, The con-  
gregation of the Hypocrites shall be desolate, and fire shall devoure  
the houses of bribe: he addeth this reason, because they cōcaine  
mischief, and bring forth vanitie, and their bellies haue prepared  
deceit.

What did it availe *Iudas* to seeme to bee a blessed Apostle,  
when in the end he proued himselfe a cursed traytor? Luk. 22.  
48. What did it profit the people to seeme to follow Christ for  
his miracles, when indeed they followed for nothing, but for  
bread? Ioh. 6. 26. *Felix* could tremble, and seeme to be moued at  
*S. Pauls* Sermon as he disputed of *righteousnesse*, and *tempe-  
rance*, and of the *judgement to come*, Act. 24. 25. but deepe was  
his dissimulation; his drift was to get *money* of *Paulo*, as appea-  
reth, vers. 26. The Scripture telleth vs, that the fathers of *Israel*  
turned unto God, and sought him early, they remembred that God  
was their strength, and the most High their redeemer, Psal. 78. 34.  
You see here a goodly shew of religion; yet were such fathers  
of *Israel* Hypocrites: for the same scripture addeth in the words  
that follow, vers. 37. *Nevertheless they did but flatter him with  
their mouth, & dissembled with him in their tongues, for their heart  
was not upright with him, neither were they steadfast in his cov-  
enant.* They which call themselues *Jewes*, and are not, because  
they lye, shall be of the *Synagogue of Sathan*, Apoc. 3. 9.

Thus may many profess *that they knowe God*, when their  
workes will shew *that they deny him*: themselues inwardly be-  
ing abominable, and disobedient, and unto every good worke re-  
probate, Tit. 1. 16. Wherein (as I take it) you may fitly compare  
them with *falling starres*, which commonly are thought to bee  
in the *firmament*, and to be *true starres* indeed: but thinking so,  
we are deceaued: for they are only certaine *far exhalations*, lif-  
ted vp from the earth by the operation of the *Sunne*, & carried  
through the *upper region of the aire*, from whence being kin-  
led by the *heate and force of the firie element*, they fall againe.  
Is it not so with *Hypocrites*? Such is their carriage among vs,  
that commonly they may be thought to be *spirituall lights* en-  
flamed of God, and in mind to be *conversant in heaven*: when

indeed they are farthest from it; and therefore as the light of such supposed starres is momentary and, vanishing; so the ioy of the Hypocrite lasteth but a moment, Job. 20.5. though his excellency, and his head reach unto the clouds, yet shall bee perishe for ever like his owne dung, and they which haue seene him shall say where is he? he shall fly away as a dreame, and they shall not finde him; he shall passe away as a vision of the night.

Thus you see the portion of Hypocrites. Can you now endure to drinke of their cup? Then shall you <sup>conceane chaffe, &c</sup> bring forth stubble, and the fire of your owne breath shall devour you. O yee sonnes of men, sunken deepe in rebellion, turne againe; yet the day is with you: therefore cast away those Idols of gold, and silver, which your owne hands haue made; I meane your sinnes: cast them from you. Why will you be like them, of whom the Lord hath said; *This people draweth neare unto me with their mouth, and honoureth me with their lips, but haue remoued their heart from me?* Esay. 29.13. Why will you not labour to be such as you would seeme to be? what shall it profit you to be like gloe-wormes, which, although they shine in the night, are notwithstanding in the day to behold vncleanes, and vile wormes? What shall it profit you, I say, to shine in the nights of this world, through a false shew of godlinesse; when in the day time, that is in the world to come, you shall present your selues before your iust iudge, foule and abominable?

When the king of Judah proclaimed warre against the king of Israel, the king of Israel returned this answer; the thistle rebelleth against the Cedar, 2.King.14.9. And yet what warre there, but a king against a king? but a man against a man? Humble thy selfe thou proud earth, not before men; for thy hypocrisie will soone be espied: but before the Lord. For if thou shalt dare continue in thy rebellion, shall not the king of Heaven much more iustly say to thee, *the thistle rebelleth against the Cedar?* The Iewes thought themselues holy by offering of sacrifices, when in the meane season they had neither faith, nor repentance. But was God well pleased with them? No: for he detested him, that killed a bullocke, as if he had slaine a man; him that sacrificed a sheep

*Sheepe, as if he had cut off a dogges neck; him that offered an oblation, as if he had offered swines blood; him that burned incense, as if he had blessed an Idole, Esay. 66. 3. and all to make you knowe that he detesteth all your sacrifices, your prayers, your fasts, your almes, yea all your good workes too, when they are done without faith, and repentance, as much as he detested the sacrifices of the Heathen when they offered men, dogges, and swine vnto their Idols.*

*Wherewith then shall you come before the Lord, & bow your selues before the high God? Shall you come before him with burnt offerings, & calues of a yare old? Will the Lord bee pleased with thousands of rammes, or with ten thousand rivers of oile? Wil you giue your first borne for your transgressio? Wil you giue the fruit of your body for the sinne of your soule? The Lord hath shewed thee, o man, what is good, and what heerequireth of thee; surely to doe iustly, and to loue mercy, and to humble thy selfe, & to walke with thy God, Micah. 6. 8. to bee of a contrite heart, to be poore in spirit, and to tremble at Gods word; Esay, 66. 2. And this is it, which in the Lord, I wish may bee printed in our hearts, by this caveat; *Cast downe your selues, not before men.**

*What then? may we not fast, or pray, or giue almes? may we not doe good workes in the sight of men? Yes; wee may, & must doe our good workes even before men. And therefore are wee counselle to haue our lights burning, Luk. 12. 35. & to let our lights shine before men, Mat. 5. 16. and to make our faith knowne by our good workes, Iam. 2. 18. Whereas then wee haue beeene counselle to beware, how we doe any good thing in the sight of men, we haue beeene counselle onely, to beware of *Hypocrisie*, to beware of vaine glory, to be warie, that wee neither giue almes, nor doe any other good thing before men, with a purpose to gaine vnto our selues praise, and commendation of men. And therefore when our Lord forbids vs to doe good in the sight of men, he adds that which makes it vnlawfull; *Wee must take heed that we do it not to be seene of men, or to be praised of men.* As also when he chargeth vs to let our lighte shine before men, *that they may see our goodworkes*, he adds that which makes it*

lawfull; we must doe our good workes before men, that by the  
*our heavenly father may be glorified.* So then, to doe good workes  
*before men*, in it selfe is not evill; yea it is commendable, it is ne-  
cessary: but to doe them to this end, *that wee may be well spoken  
of*, that makes it faulty. In like sort to doe no wicked thing before  
men, in it selfe is not evil; yea it is commendable, it is necessary: but  
to abstaine from doing wickedly *for feare of mans censure*,  
rather then of Gods displeasure, that makes it faulty. To doe  
good workes, to abstaine from doing wickedly before men; both  
are such, I cannot but commend them: but so to doe good  
workes, but so to abstaine from doing wickedly, as if we regar-  
ded man more then God, both are such, as Christ utterly dete-  
steth them.

Would you now knowe, for those good workes which you  
are to doe in the sight of men, how to present them before your  
God pure and spotlesse? Hearre what our Saviour saith; *Make  
cleane within, and all will be cleane*, Mat. 23. 26. It was the Lords  
commandement to Noah, to pitch the Arke with pitch as well  
within, as without, Gen. 6. 14. Without only was not sufficient,  
it was to be pitched with pitch as well within, as without. It is  
the Lords commandement to you to sanctifie your selues, and  
to be holy, for the Lord is holy, Levit. 20. 26. to be holy outward-  
ly only will not serue your turnes, you must bee holy as well  
within as without. Your hearts are within, they must be holy. Let  
your hearts indite good matters, and your tongues must needs  
be the pennes of ready writers. Decke your hearts with faith, &c  
repentance, and then shall your prayers, your almes, your fas-  
tings, & all your good workes be acceptable in the Lords sight.

There is a melody may bee made in your heartes, to which  
only the Lord will listen; and therefore Paule adviseth you to  
make melody to the Lord in your hearts, Eph. 5. 19. So Christ did,  
who said it was meat & drink to him, to doe his fathers will, Ioh.  
4. 34. & so did David, when with all his might he danced before  
the Arke, 2. Sam. 6. 14. & so did the Israelites, when they offered  
willingly vnto the Lord with a perfitt heart, 2. Chron. 19. 9. But  
where this melody is wanting, the Lords delight also will bee  
wan-

wanting; and therefore the Pharisees prayer, the harlots vow, the traitours kiss, are nothing to him: and therefore he respecteth not the sacrifice of *Casm*, nor the fast of *Iezabel*: and therefore let *Ananiah* bring his oblation, and *Esau* his teares, they will be abominable in his sight. There is a melody may bee made in your hearts, to which only the Lord will litten; & this is that melody: to cast downe your selues not before men, but before the Lord. Now therefore spare a little more time to be remembred, how you may *Cast downe your selues before the Lord*, which is my second part.

This our Lord may, and ought in reverence to be considered of vs, as our *Creator*, as our *King*, as our *teacher*, as our *father*, as our *Sponse*, and as our *Master*. In all which respects diverse duties without excuse must by vs bee discharged, if wee will aright *Cast downe our selues before the Lord*. Therefore as he is our *creator*, it is required of vs,

1. That we glorie him.

2. That we be wholly moved in him and by him.

3. That we rest contented in his holy will.

As he is our *king*, so must we feare him.

1. Because of the power, and authority which hee hath o-  
ver vs.

2. In regard of his Maiestie compared with our meane-  
condition.

3. In regard of the infirmity of our owne nature.

And this feare of God hath three notable vses. For it serveth as  
a bridle,

1. To restraine vs from falling from God by our disobe-  
dience.

2. To keepe vs from all presumptuous, bold, and vndecent  
behaviour in respect of God.

3. To put vs in minde, to make vs acknowledge, as the  
batenesse, infirmity and mutability of our own nature, i  
so also the infinite power, authority, & maiesty of God.

As he is our *teacher*, so two duties are enjoined vs.

1. We must be ready to learne whatsover it shall please  
him.

him to teach.

2 We must beleeue it all.

As he is our father, so must we yeeld him sonne-like subiection; for we must reverence him, we must imitate him, we must seeke vnto him for those things we stand in need of, and lastly we must haue patience, in regard of those manifold, ( bee they never so grievous ) afflictions, wherewith it shal please God to chaste, trie, and nurture vs, his children.

As he is our spouse, hee looketh that we endeavour wthall our might to please him, and that we renounce al other things in the world to cleave fast vnto him, without separation.

As hee is our Master, so we owe him three duties.

1. Wee must obey him.

2. Wee must minister vnto him.

3. Wee must profit him.

¶ Jerem. 9.1.

¶ Vers. 3:

¶ Jerem. 8.22. ¶ there no balme in Gilead? Is there no Physician there? Why then is not your health recovered? The reason is plaine: the balme of Gilead is not soveraigne for you; the Physicians there can little profit you; vaine is the helpe of man; if you will recover your soules health, Cast downe your selues before the L O R D.

The time will not suffer me, neither hath it ben my purpose, to enter the particular examination of those our duties before specified, and in diverse respects laid vpon vs. Sijth the

per-

performance of all the rest consisteth in *obedience*, that first duty, which the L O R D, as our *Master*, requireth at your hands; I have chosen to speake therof about the rest, as most befitting the times, wherein we live.

Concerning therefore our first duty to our chiefest *Master*; our *obedience* consisteth in this: that we conforme our *will* to *Gods will*, with a resolution to doe his *will*. Many are of *Israel*, which are not *Israel*, & many are of the seed of *Abraham*, which may not be called the *children of Abraham*. So *S. Paul* told the *Romanes*, chap. 9. ver. 6. 7. So may I say here: many do *will* that which *God willeth*, who notwithstanding conformathe not their *wills* to *Gods will*, neither can be said to *do his will*. Where it shal not be much amisse for vs to examine, what it is, to frame our *wills to Gods will*, and what it is, to *do his will*: both which if wee will learne with a purpose to performe them, we shall in some good sorte discharge our first duty, we shall obey our *Master*.

God hath a *will*, which is holy, is pure, is perfect, eternall, everlasting, from all beginning; according to *which*, his doings are incomprehensible, his iudgements secret, his waies past finding out: by *which* he ruleth all, he governeth all, he guideth and protecteth all: in *which* all things are, as they are. This *will* of God is alwaies fulfilled; no man hindreth it; no man stoppeth it. The Lord hath his decree aboue all the inhabitants of the earth, & of the Sea, and whether they will or no, they must be obedient. If he call a bird from the East, that bird must come; if he speake, he will bring it to passe; if he purpose, he will doe it, his counsell shall stand, he will doe what soever he will. *Esay*, 46, 10. According to his *will*, he worketh in the armie of Heaven, and in the inhabitants of the earth, & none can stay his hand, nor say unto him, what dost thou? *Dan*. 4. 35. It was *Iehoshaphat* acknowledgement; In thine hand, O L O R D, is power, and might, & none is able to withst and thee, *2. Chro* 20, 6. No *Annas*, no *Caiaphas*, no *Herod*, no *Pilate*, no  *Jew*, no *Devill* could haue wrought the death of our Saviour *Christ*, if the Lords secret *will* and *counsell* had not before determined, that it should be done.

There are two causes why this *will* of God is called *secret*, or

biddē. Because it is so indeed to almen, til such time as God manifesteth by events, what hec hath appointed to every one.

\* Chap. 4.15. In respect whereof St. James willeth every one to put in this condition, if the Lord will, and if wee like, to doe this, or that.

2. Because the reason of the Lords will, thus or thus, when it is manifested, for the most part is not comprehended of man, but is hidē in himselfe: as why he chose Jacob, & refused Esau; why he put Saul away from the kingdome for one offence, and not David for many, no man knoweth, it is hidden in the Lord.

\* Rom. 9. 18. Onely this we knowe, that he b̄ bath mercy, on whom he will haue mercy, and whom he will, he hardneth.

Now your dutie in regard of this will is, as hath beene said: Non est curiose investiganda sed adoranda, you must not sift it, but highly reverence it; so that, whatsoever this hidden will be concerning you, whether to live, or die, to bee rich, or poore, to be high, or low in this world, you must rest in the same, and bee contented, and give leaue to the Lord that made you, to doe with you, and dispose of you at his pleasure; & then afterward when the Lord reveal it by effects, much more must yee rest in it, & give him thankes, howsoever it is. Good Job took at the

\* Chap. 2.10. Lords hand evill things, as well as good, fower as well as sweet; the losse of all, as well as the possession of all: & so must you do, & say with him, The Lord hath givēn, & the Lord hath takēn: blessed be the name of the Lord. But what? Are we able to know, how the Lord feedeth the young ravens? how the Phoenix is hatched? how the Storke is kept? Doe we waver, do we faile in things that be common among vs? Since then this will of God, this absolute, this secreat, this hidden will of God is such, as our wills may in no wise be conformed to it, let vs lay our hands vp on our mouths, and stop the course of our lips, lest, medling with such secrets, we falter in our speeches before the Lord.

God hath another will, which is manifested vnto vs, which I call another will, not as if it differed from the former in nature, (for Gods will is one and the same) but because it remaines no longer hidden, as the former doth. For Gods will, as yet it is parly unrevealed, is commonly called his hidden, or his secret will

will: but as it is made knowne to vs, by the written word, and continuall iuicessie of things, so is it called the revealed will of God. And this is that will of God, to which wee must make like, fashion, and frame our wills. And so shall we doe, if first we will nothing but what God willeth; then if will it in such a sort, as God would haue vs will it: and lastly if for such ends.

What God willeth, you cannot well (at least you should not) be ignorant. The Scriptures teaching, that the best of you, is borne in iniquitie, and conceaved in sinne, and feedeth upon transgressions, doe they not tell you, that God willeth the amendment of your liues? The not long since pretended invasion, which made the stoutest to feare; the late, and long, and yet durring famine, which hath made most to faint; the now raigning sicknesse among vs, which hath taken away diverse of our brethren, and still threateneth vs; these three great scourges of our angry God, shew they not that something among vs is amisse, whereof God willeth the amendment? Thus may all in generall out of Gods word, and every one in particular, by such things as daily befall him, and others, perceave what Gods blessed will is; to which our wills must be framed after this manner.

Our hearts must bee pure, and sincere, without hypocrisie, without guile; all the powers and faculties of our soules and bodies must be invested with integritie, and that, not for a season only, but for ever. For now to be fed delicately, and hereafter to perish in the streets; to haue our heads of gold, and our feet of clay; to beginne in the spirit, and end in the flesh, can it be lesse then abomination in the Lords sight? We must continue even vnto the end: our hearts must bee sincere, they must bee pure, not for a season only, but for ever: integritie must be in all our affections, not for a season only, but for ever.

And so must we respect two ends. The one, & chiefeſt which is laſt; and is without end, is the glory of God: the other, and ſecondarie end, taking place in this life onely, is the profit of the Church. So then, if we will nothing, but what God willeth, and that with ſinceritie, integritie, and puritie of our hearts, our faith, our loue, and all other our affections, and that with per-

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severance, with continuance even unto the ende, and that for no other ends, but for the good of the Church while wee haue our abiding here, and here, and ever for Gods glory; wee may simply be said to haue conformed our wils to Gods will.

How necessary these conditions are for the framing of our wils to Gods will, you may conceave by two vndoubted truths in divinitie.

The first: Whosoever willeth that, which God willeth, but doth it with another mind, with an vnpure heart, with corrupt affections, and for evill ends, he cannot be said to haue conformed his will to Gods will, but rather to haue done against his wil. *S<sup>c</sup> Austen in encyclopaedia ad Laurent. c. 101.* sets it down thus: *Fieri potest, ut hoc velit homo voluntate mala, quod Deus vult bona.* a man may wickedly wil that, which God well willeth.

For example sake; many a rich father hath a gracelesse sonne: this sonne longeth for the inheritance, and therefore willeth his fathers death: God also willeth the same, and effecteth it. Thus we see our iust God, and a gracelesse child willing one, and the same thing; yet, because what God well willeth, that bad sonne willeth wickedly, he cannot bee said to haue conformed his will to Gods will, but rather to haue done against his wil. Also, when God was willing that Christ should die, the Iewes, Pilat, and the Divell did wil the same; yet, because what God willeth iustly, and lovingly, they did will wickedly, and basely, we cannot, wee may not say, that they conformed their wils to Gods will, but rather, that they did against his will. Albeit I doubt not of the truth of that which *S<sup>c</sup> Austen* hath, concerning wicked men, that is; *Dum faciunt contra voluntatem Dei, per ipsos compleatur voluntas Dei.* For it is a certaintie, that the children of darknesse, while they oppose themselves against the revealed will of God, doe fulfill his secret will: yet because they oppose themselves against Gods revealed will, not with a minde to fulfill his secret will, wee cannot, wee may not say, that they conforme their wils to Gods will; we must say, that they doe against Gods will.

The second truth as vndoubted is this: Whosoever willeth that

that, which God willeth not, but doth it with a pure mind, with an upright hart, with integrity of affections, & for good ends, he may truly bee said to haue conformed his will to God will. S: e Austen in the place before cited sets it downe thus : *Aliquando bona voluntate homo vult aliquid, quod Deus non vult, bona multo amplius, multoq; certius voluntate. Nam illius mala voluntas esse nunquam potest : a man may well; and religiously will that, which God much better and blessedly willeth not.*

For instance; a happy father hath a good sonne; this his son willeth the continuance of his fathers life; but in Gods good wil it is so disposed, that the father may no longer haue. We see here a gracious sonne willing the life, and our just God willing the death, of one and the same man: yet, because what God in justice will not haue done, this good childe with a godly minde and in charity willerh to be done, he may truly be said to haue conformed his will to the will of God. So may Mary and Marsha, although they willed the life of their brother Lazarus, whē God willed his death: and so may the brethren which were at Cesarea, although they willed P A V L E not to come at Ierusalem, when Gods will was (as appeared by the prophecie of Agabus) that at Ierusalem he should suffer for the name of Christ. *Act. 21.11.*

So true is it, which S. Austen addeth in the same place: *Bona Dei voluntati potius consonat hominis aliud volentis pietas, quā hominis idem volentis impietas. Giue me (saith he) a godly, zealous, & a pure hearted man; & admit he willerh not that, which God willeth; yet I say, that his will is rather conformable to the will of God; then a wicked mans will can be, although hee will the same, that God willeth. Where he addeth this word *potius*. (Rather) to shew the necessity of our inward integrity, and pure affections.*

For to speake simply & without comparison, I must say, as I said before: if we will simply be said, to haue conformed our wills to Gods will, we must will that, which God willerh, & that with sincerity, integrity, and purity of our hearts, our faith, our love, and all other our affections: and that with perseverance; with continuance even unto the end, and that for no other ends, but

for the good of the Church while we haue ouer abiding here; and here and ever for the glory of our God.

Thus we plainly see, what it is to conform our wils to Gods will. Let vs now in like sort consider, what it is to doe his will.

In which kind of speech by the will of God is meant nothing else, but that, which God commandeth vs to do: so that properly to do Gods will, is to performe such things, as we are commanded by him. That such things are to be done, that they are to be performed, it cannot be doubted. But how they are to be done, and performed, that is the question.

Some are of opinion, that to do Gods will, is nothing else, but inwardly to be possessed with an hearty, & earnest desire of fulfilling his will; & wholly to employ all the powers of our souls in the obseruance of his commandements. They ascribe so much to the Godly purposes, and zealous affections of our minds, as that they thinke all exterrnall fact, al outward obseruance altogether needless. And thus haue they thought, because they find, that many haue beene said to haue done the will of God, to haue walked in his waies, to haue done judgement, and iustice, to haue kept their feet from treading in any evill path, and so to haue beene reputed for Saints, who notwithstanding haue manie waies, and most grievously fallen. For they can tell you of Peters deniall, of Lots incest, of Salomons Idolatry, of Noahs drunkenesse, of Davids murther, of Sarahs lie, of Rebeccahs persuading her sonne Iacob to beguile his owne father, of the theft of Onnesimus, of the many Concubines of the patriarchs, and the like, of whose obedience to the will of God, we may not doubt, because we may not doubt of their salvation.

Which opinion of theirs, as I may not altogether reiect; so will I not simply allow of: for wee haue two propositions of certaine truth.

1. *Externall obedience is necessary to the doing of the will of God: and therefore that which they thinke, is not simple to be allowed.*

2. *The fulfilling of the will of God consisteth chiefly and especially in our hearty, and earnest desire of doing it: and therefore what*

what they thinke, may not altogether be rejected.

That *outwards* obedience is necessary for our *doing of Gods will*, is so plaine, that it needs no proofe. For to whō gaue God his commandements to be done? Was it not to man? Now whō knoweth not, that *man* consisteth of a *body*, as well as of a *soul*? The *body* then is bound to obey, as wel as the *soule*. The *inward* desire serues not the turne: *outward* obedience must be practised. *Outward* obediēce (I say not, *perfit*, for that is impossible, do we all we can do, we shal be *unprofitable servants*; yet I say) *outward* obedience must be practised. And therefore S. Paul hath beseeched you to give your *bodies* to God, Rom. 12. 1. shewing that your *bodies* should be Gods servants, as wel as your *souls*. Both are too little, one cannot be enough. Will you glorifie God in your *souls*, you shal do wel: but glorifie him in your *bodies* too, 1. Cor. 6. 20. Do your *hearts* beleue, yet that is not enough; your *monthes* must cōfesse too, Rom. 10. 10. your *tongues* must be kept from evill, and your *lips* that they speake no guile too, Psal. 34. 13. your *eares* must heare too, Matt. 11. 15. your *eies* must behold the right too, Prov. 4. 25. your *hands* must be lift vp to his *sanctuary* too, Psal. 134. 2. your *feet* must be removed from evill too, Prov. 4. 27. The summe of al is: you must give your *bodies* a *sacrifice* to God. Now a *Sacrifice* (as you know) is wherein all the *members* are offered together, Levit. 1. 9. & 13. Therefore must you give your *members* also to God. Your *eies*, your *eares*, your *tongues*, your *hands*, your *feet*, with all the rest, must be emploied in the service of God. For he whō commanded you to loue the L O R D with *al* your *soule*, and with *al* your *minde*, Deut. 6. 5. hath commanded you also to loue him with *all* your *strength*; to teach you, that the *strength* of your *bandes*, *eies*, and *eares*, and every other part of you, must wholly be emploied in his service. And therefore as we would be changed in our *thoughtes*, so must we also be changed in our *wordes*, so must we be changed in our *works*; we must be carefull that our *tongues* speake no more idely; that our *eies* behold no more vanity, that our *eares* heare no more folly; that our *hands* worke no more iniquitie: and as oft as we shall go about the service

of:

of God, which we cannot do so oft; everie one of vs should call all his powers togither, and saie with David, Psal. 103.1. *My soule, praise thou the Lord, and all that is within me, praise his holy name.* And thus much of the first proposition, of the necessity of our outward obedience.

The second proposition, if you remember was this; *The fulfilling of the will of God, consisteth chiefly and especially in our hearty and earnest desire of doing it.* The prooef hereof is easy: The chiefest part of man is his minde, therefore the fulfilling of the Law, especiallie consisteth in the desires and intents of the minde: and it so consisteth in these affections, that touching the elect (who only believe in Christ, and alone may be said to do Gods will.) God resteth contented with this inward desire, as long as this flesh encombreth them. All other imbecilities are not imputed vnto the. This godly purpose & earnest desire of doing Gods wil stands them in steed. For it is so gratefull to God, as that he accepteth this begun obedience for most perfitt. And reckons of the that are thus obedient, as if they had kept the whole law; which he so doth, not for this their desire, not for this their begun obedience, but because by faith they are engrafted into Christ. So chiefly the fulfilling of Gods wil consisteth in our inward obedience, but not wholly.

I deny not, but that *Hezekiah trusted in the Lord God of Israel*, so that after him was none like him among all the kings of Judah, neither were there any such before him; for hee claued to the Lord and deparred not from him, but kept his commaundements, which the Lord had commanded Moses: for so we read, 2.Kin.18.5,6.yet we read also that this same *Hezekiah did some things, which pleased not the Lord*, 2.King.20.12. Neither may I denie, but that *Iesiah did uprightly in the sight of the Lord*: for so it is written, 2.King.22.2.yet it is written also, that this *Io-siah would not obey the word of God*, 2.Chron.35.22. Neither will I denie, but that *David fulfilled the will of the Lord*, for he is bold to saie of himselfe; *O Lord I haue refrained my feete fro every evil way, & haue not declined fro thy iudgements, O Lord*, Psal.139.101,102.yet this notorious murther and adultery

daulors are witnesses of his not fulfilling the will of God. So then of Hezekiah, of Iosiah, and of David, I may say, that they haue fulfilled the will of God, because with integritie of inward affections they haue desired the fulfilling thereof: but to say that absolutely, and simply they haue done this will of God, I may not; I dare not open my mouth, If thou, O Lord, shalt mark what is done amisse, O Lord, who is able to abide it?

Let this then be our resolution concerning this point: the holy Scriptures by this speech, by this phrase (to doe the will of God) doe signify perfect obedience of the whole man towards God, perfect obedience both of body and soule: yet because the chiefest part of this obedience is rooted in the minde, the Almighty by the same phrase signifieth, that hee is willing to accept the readinesse of our minds, if it bee ioyned with faith in Christ, for most perfect obedience to the Law. And I adde this; howsoever the Lord will accept the integritie of our mindes, when it is ioyned with faith in Christ, for perfect obedience, yet he requireth the perfect obedience both of body and soule.

Now let vs lay these things to our owne hearts and consciences, and see, whether we haue conformed our wils to the will of God, with a resolution to doe it; whether wee haue performed our obedience to our great Master. To judge of your heartes is not within the compasse of my commission: yet, if it bee true, that a good tree cannot bring forth bad fruit; if it bee true, that <sup>1</sup> Iuk. 8. 43. & grapes growe not of thornes, nor figges of thistles; then may <sup>2</sup> Mat. 7. 16. I boldly say, that your wils are not conformed to the will of God that you haue much failed of that obedience, which your Lord and Master hath enjoyned you.

The Prophet Hoseah. 4. 1. 2. told the Iewes that the L O R D had a controversy with them; because there was no truth, nor mercy, nor knowledge of God in their land; because by swearing and lying, and killing, and stealing, and whoring, they breake one, and blood touched blood. Whether this same complaint may iustly be made of you, I appeale to your selues, as judges. It may be your cheekes will bee redd to talke of Christ, as theirs were who went to <sup>3</sup> Emmaus, and you will blush apace to seeme so <sup>4</sup> Luk. 23. 13.

holy; but say, will not the black-moore blush faster then you, when fearefully and fowly you sinne against the Lord? Is there any delight more wicked then other? we are by and by desitrous to wallow in it, to tumble in it, to soy in it, to liue and growe old in it. So bath we in all pleasure and easē this master of earths, and wormes meat, wherewith we are clogged, as if there were neither corruption to rot it, nor Heaven to receaue it, nor Hell to burne it.

Hence is it, that we are dead in sleepe, and watch not at all over the soules of our children, our servants, and all others committed to our goverments; who, (were they rightly trained vp by vs in the grounds of Christian religion) might happely grow vp like to glorious olives, for the Church, & Commonwealth.

We read Gen. 31.53. that when *Laban* swore by his false Gods, then *Jacob* swore by the feare of his father *Isaac*; so excellent was the instruction given him by his father, that in the presence of *Idolatrous Laban*, neither for feare, nor favour would he alter his religion: yea, it was so fastned in him, that, having been 20. years among the *Idolatrous Syrians*, he chāged not the maner of the oath, which hee learned of his father. Are our fathers so carefull, to teach their children in religiō? Indeed, if to bee skilfull in oathes be to be religious, I cannot finde fault with their nurturing. But so they should not learne *Christ*.

The time was, when servants prayed to the God of their Masters, Gen. 24.42. But in these daies if they should doe so; some must pray vnto pride, some to coveteousnesse, some to gluttony, most to ignorance. Now may we say, as commonly is said: like servant, like Master, if one loue the wicked, the other will loth the godly; like father, like sonne, if one sell vertue, the other will buy sinne; like Priest, like people, if one freeze in loue, the other will boyle in malice: as the governour is, so are they that are ruled; if one refuse *Christ*, the other will choose *Barabbas*: such as the seed is, such is the harvest; every one layeth away life, and playeth with death.

Yet let the children of *Abraham*, doe like *Abraham*, let them teach their sonnes, their daughters, their servants, their peo-

people, and al that are ruled by them, the covenants of the Lord; let them teach them to conforme their wils to the will of God; let them teach them to doe his will; let them teach them perfect obedience both of body and soule. So they with all their seed, and posterite, shall be blessed, not only in this life with a temporall promise, but also in the life to come with that ever during promise, that they shall bee inheritours of the kingdome of God. Of which promise, vouchsafe, good Lord, to make vs all partakers through faith in Christ Iesus, to whom with thee, and the holy Ghost, three persons and one God, be rendred all praise, power, maiestie, and dominion, for evertmore. Amen.

THE FOVRTH SERMON ON THE  
EPISTLE OF SAINT JAMES,

CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift  
you vp.*

EE are come to the promise of the bles-  
sing made vnto vs: *Hee will lift you vp.*  
Wherein let vs consider,

1 The person, who it is that may  
fulfill this promise; it is H E E, the Lord,  
none but he, vaine is the helpe of man,  
He, the Lord, will lift you vp.

2 The certaintie of his promise, for  
it is not said, hee will assay, hee will trie,  
he will doe his best to lift you vp, but simply it is said, he w I L L  
lift you vp.

3 The time when this promise shall bee fulfilled, which  
note we must borrow out of 1. Pet. 5. 6. where the matter of my  
text is thus repeated; *Humble your selues under the Almighie  
hand of God, that he may lift you vp, εν χειρι, in opportunitie of  
time, in due time, in a time when himselfe shall thinke it most  
meet; He will lift you up in due time.*

4. What it is, that is promised unto you, even your exaltation, your lifting vp: *He wil lift you vp.* Of these few notes at this time, as God shall assist me with his holy spirit.

The first is, the person, who may performe so sweete a promise: it is H E, the Lord, none but H E (vaine is the helpe of man) *H E, the Lord will lift you vp.*

The word of God worthely teameed the shooote-anker of an upright conscience, teacheth, that every plant, how gallant, or how faire soever, yea though for beautie it may bee compared to the tree, which springing vp in the midst of the garden, was exceeding pleasant in the sight of man; yet, if it be noe planted by our heavenly Father, shall be rooted out. It teacheth that all coynes, be they never so currant among men; yet, if they cannot abide this sacred touch, shall be counted of a base mettall, as of tinne, or altogether counterfeit, and so shall be burnt like drosse. It teacheth, that the great ones of this world, how mighty soever they are, yea, though their heads reach vnto the cloudes, though they bee to all others as the tallest Cedars of Libanus are to the low and little shrubs of the wildernes of Cades, yet if they build their hope vpon any thing besides the Lord, they shall perish for ever like their dung, and you, which haue scene them, shall say, where are they? they shall flee away as a are come, and you shall not find them; they shall passe away as a vision of the night.

And because you haue so good a teacher, well may you bee perswaded, that a horse his helpe is vaine, Ps. 32. 17. that mans helpe is vaine, Psal. 60. 11. that the helpe of Princes is vaine, Psal. 146. 3. that much strength is vaine, 2. Chron. 25. 7. that much wealth is vaine, Psal. 49. 6. that all worldly helps are vaine, Esay, 30. 1. A reason of all which may be had, Micah, 5. 10. for neither horses, nor men, nor princes, nor strength, nor wealth, nor all the worldly helps, that may be, shall bee able to deliver you, when the L O R D will punish.

Will you yet knowe a farther reason of this, namely why those helpe before specified shall not be able to deliver, when the Lord will punish? The 3. vers. of the 3. of Esai, will yeld you

you two reasons: when the Israelites walked upon the banks of Egypt, trusting in their Chariots, because they were many; and their horses, because they were strong. God giveth them no other answer then this, *The Egyptians are men, & not God, their horses are flesh.* And as I said, *The Egyptians are men, & was God* that may be a first reason; *their horses are flesh, and not spirit* that may be the second.

*The Egyptians are men, and not God,* that is, if *Abrahams* ex-  
position may be admitted, they are dust, and ashes, Gen. 18.27. very ready with every blast of wind to be scattered. They are men, and not God, that is, if *Isaiah* interpretation bee good, they are houses of clay, Job 4.19. very easie to be broken in pieces. They are men, and not God, that is, if *Psalt* may be the interpre-  
tator, they are earthly tabernacles, 2. Cor. 5.1. certainly, & with-  
in short time to be dissolved.

<sup>b</sup> *Esa. 2.22.*

*Cease then from the man,* whose breath is in his nostrils, for wherein is he to be esteemed? *The Egyptians are men,* and therefore may they not be accounted of, as of hopes, of fortresses, of castles, of deliverers, of defenders; they cannot reach your bands to war, nor your fingers to fight.

<sup>c</sup> *Psal. 144.2.*

they are not God, and therefore must they be holden, for feeble, for weake, for miserable. Cease then from man who is like a thing of nought, hee passeth away as a shadow; his breath goeth forth, he turnes against his earthly, and then all his thoughts per-  
ish. *The Egyptians are men,* will you therefore fly from them, See  
seeke for helpe at the God of Iacob? *Blessed shall yee be, ye shall* be as a tree that is planted by the waters, which spreadeth his  
branches by the river, yet shall not feele when the heat com-  
meth, your leafe shall be greene, you shall not care for the droughe  
of summer; neither shall you cease from yielding fruit, Jerem. 17.

<sup>d</sup> *Psal. 1.3.*

8. *They are not God:* wyl you notwithstanding repose your trust in them? *Cursed shall yee bee,* yee shall bee like the brach in the  
desert, yee shall not see when any good cometh, yee shall dwell  
in the parched places in the wildernes, in a salt land, in a land not  
inhabited, Ier. 17.6. Cease then from man, even from every son  
of man, for there is no hope in him.

<sup>e</sup> *Their horses also are flesh, and not spirit.* *[They are flesh, but]*

<sup>f</sup> *curſed*

2. cursed be he that maketh flesh his armie; they are not spirit, and never blessed shall he be, whose proe & tour is not spirit. The *Egyptians* are men, and not God, their horses are flesh, & not spirit: and therefore let the Lord but strack out his hand; the helper shall fail, he that is helpon shall fail, they shall altogether fail.

But grant we, that in the course of this life, some one may have girded himself with strength, and decked himself with maiestie, so that he may seeme to haue exalted himselfe like an *Eagle*, and to haue builte his nest among the starres; yet let such a one looke backe to his cradle, to his fathers poore hause, to the pit whence he was boren, he shall finde that at length he must be cast downe to the ground: let him examine his Pedegree and descent, he shall finde that he is but one of the sonnes of men. And then who knowes not what shall bee the portion of his cuppe?

Man that is born of woman is of shere continuall trouble; Job upon his experiance hath said so much, Job. 14. 1. Did it helpe the children of *Canaan*, that the sonnes of *Anak*, gyants of the earth, dwelt amongst them? Indeed the *Israelites*, somewhat daunted in heart at the sight of them, brake out into these speeches: this people is greater, and taller then we; their cities are great, and walled up to Heaven, moreover, we haue seene the sonnes of *Anak* there, Num. 13. 28. But in the end what became of them? They were all destroied by *Joshua*, they and their cities, and there was not one *Anakim* left in the mountaines of *Israel* and *Judah*, *Joshua* 1. 31. 22. Did it profit the *Bashanites*, to haue so mighty a king as *Og* was? His bed indeed was a bed of yron; the length of it was nine cubits, and the breadth four cubits, after the cubite of man, Deut. 3. 11. &c such a man in all likelihood might be some intouragement to his people. But what was his ende? The Lord delivered him into the hand of *Moses*. So sweetly sings the Psalmist; He hath slaine mighty kings, *Sehon* king of the *Amorites*, and *Og* the king of *Bashan*, *Psal. 135. 10. 11*. And he recounts it againe in the *Psal.* following, ver. 18. 19. 20. Hee hath slaine mighty kings, *Sehon* king

king of the Amorites, and Og the king of Bashan. Where to fill  
up the measure of his song, he addes to the end of every verse  
this sweet burden: for his mercy endureth forever. Did it availe  
any thing the Phrygians that Golias was amongst them? Proud  
Golias of whose so huge a stature you have so often heard, was six cubits  
wholshelme, wholgrana, wholcorpes, wholshield were and a span  
all of brasse: whose staires base was nothing inferiour to a  
meavers beame. But what was his ende? You knowe it well  
nough: a childe in comparison came with his shepheards staffe,  
with his ring in his hand, with a fewe small stones in his scrip,  
who in the name of the Lord of Hostes, did smite greate Golias  
that he laye dead in his blood. . . . . .

b. What shall I remember you of that excellent, that mighty,  
that prosperous, that peaceable king of Assyria, set forth vnto  
you in the 31. of Ezechiel. Albeit such was his excellencie vnto  
that he exceeded all other Monarchies, & Princes vnder Hea-  
ven; in regard whereof he is said to be like a Cedar in Lebanon,  
whose branches are faire, whose shadowing boughes are thick,  
whose top is shot up very high, ver. 3. albeit such was his might,  
as that there was no greater power in the world; then his was  
in liew whereof, it is laid, that the Cedar in the garden of God  
could not bide him, that no firre tree was like his branches, that  
no chesnut tree did equall his boughes, yea, that all the trees in  
the garden of God gave place vnto him, vers. 8. albeit such was  
his prosperity, as that he seemed to bee swadled therewith  
against all calamities: in respect whereof we read that the wa-  
ters nourished him; that the deere exalted him on high with her  
rivers running round about his plants; that his height was aboue  
all the trees in the field, his boughes were multiplied, his branches  
were long, and all because of the multitude of the waters; which  
the deepe sent out; vers. 4. 5. And lastly; albeit such was the  
peace in his time, as that all peoples committed themselves to  
his protection: to which purpose it is laid, that all the fowles of  
Heaven made their nests in his boughes, that all the beasts of the  
field brought forth their young under his branches; that almighty  
nature dwelt vnder his shadow, ver. 6. yet was such a king, this

ASSAR-  
ADON filius  
Sennacherib  
Rex Assyria  
an. 10. Captus  
a MER-  
DACH BA-  
LADAN An.  
Mundi 3243.  
Func.  
Gen. 14. 1.  
Judg 7. 16.  
Ver. 19.

excellent, this mighty, this prosperous, this peaceable king of Assyria, to E-SAR-HADON delivered into the handes of MERODAC-BALADAN. I shall not need to tell you, how <sup>m</sup> four kings, withall their hostes were disperisched by ABBRAHAM accompanied onlie with his three hundred and eighteene servants, Gen. 14. 14. nor, how the Midianites and Amalekites and all they of the East, lying in the valley like grasshoppers in multitude, with their cammels, like sand, which is by the Sea side, innumerable, were overthowne by the hande of Gedeon, with his threec hundred soldiers, without any stroake of weapon, but only this <sup>9</sup> broken king of Pitchers, blowing of trumpets, and crying the sword of the Lord, and of Gedeon, Iud. 7. 12. nor, how those hundred and four score and five thousand valiant men conducted by Rabshakeh Sennacheribes seruantes were all in one night overthowne, Esay 37. 36. The examples before specified the fall of the sons of Anak, the destruction of Og, the death of Gilish, the delivery of Esarhadden, into the hands of Merodac-Baladan, may perswade you, that it is but a broken reede of Egypt to rely upon those that are either mighty, or many. By so doing you may shalld your bands, you may pierce your bands, you shall never halpe your selues.

What shall I say of honour? It may seeme to stand you much in stead, when it sets you a loft, and makes the knee bow, and the tongue sooth, and the head stand bare, and all for your sakes. The wile man teacheth me, what I shall say at Humility goeth before honour, Prov. 15. 33. If then you will choose the better part, if you will be humbled, and forget your honour for a while, you may conceiue with me, that our estates may well be suited by counters, which in a large account stand for great summes, but after they are shuffled togither in the bag, all are of equal value, the least with the greatest, one with another you may conceiue with me, that our estates may wel be suited by players on a stage, some representing kings, some persons of meane estate, but when the Plauidors are past, where is any difference? you may conceiue with me that our very selues may wel be suited by fises, or

There candles, some are burned, and consumed to the socket in a reasonable time; some tossed to and fro with a great winde, begin to run, and spend apace; yea they that haue the strongest wicke hold out no longer, then till the last drop of their moisture quench the last spark of their light. Your selues can make the application; only I adde thus much of honour, that is a broken reed of Egypt, if you shall dare relike vpon it, you may wound your bands, you may pierce your hands, you shal never helpe your selues.

What shall I say of riches? They also may seem to stand you much in stead: for by experience wee finde it to bee true, as it is written: *Riches gather many friends*, Prov. 19.4. Yet haue I a word to speake vnto you; *Goe to now, yee rich men, weape and howle for your miseries that shall come vpon you*: your riches are corrupted, your garments are moth-eaten, your gold & silver are cankered, the rust of them shall be a wannesse against you, and shall eat your flesh like fire: you knowe whence I haue it. Aaron <sup>Plaut. 5.12,3</sup> stretched out his hand with his rod, & smote the dust of the earth, and lice came vpon man and beast: all the dust of the earth was lice, throughout all the land of Egypt, Exod. 8.17. Such a dust, if not worse, hath stained the beauty of your riches, and shall bee no lesse annoyance to you, then that truly changed dust was to them of Egypt. Behold the evill sicknesse which the preacher saw, Eccl. 5.13. *riches reserved to the owners thereof for their evill*. Are not these the broken reeds, whereon you leane so much? take heed; by so doing you may wound your bands, you may pierce your hands, you shall never helpe your selues.

What shall I say of your witts, your trades, and occupations wherby you seeine to liue? Bee they, as they may bee, passing gaynefull to you: yet because your hearts are soe sett vpon this gaine, as that yee neglect the truest gaine, which is godlynesse; those helps shal be vnto you as bad as those letters, which Uriab carried against himselfe, 2.Sam. 11.14. as bad as those cups of Circe spiced with conceits and fancies for the nonce, to make Ulysses his most skilfull Pilots to renounce their dutie, as bad as those Pomegranates of that execrable lake in Palestine, which

intise a lickerish and wanton eye to plucke, but are no sooner touched with the finger, but they dissolve to asbes: yea they are as so many broken reeds, and haue their splinters too. Howsoever yea leane vnto them, you may wound your bands, you may pierce your bands, you shall never helpe your selues.

What shall I say of all other your worldly helpe? one shall serue for all. If any of you hath his child fallen strangely sicke, you will by and by seeke helpe for him, and wel may it be done with this Item, that it be done by prayer to the Lord, and the ordinary helpe of Physitians: but your conceits are, your children are bewitched, and therefore can haue no helpe, except they bee vnwitched againe. If any of you hath his horse, or his asse stolne, or looseth ware in the night time out of his shope, you will by & by seeke to haue your owne; and well may that bee done, with this Item, that it be lawfully done; but your conceits are, such a cunning man by his art can helpe me to my goodes, then why should I loose them? So vnpatient are we: the Lord doth straungly visite vs, we may not endure it, wee will seeke howsoever to be healed: the Lord taketh away our goodes, wee may not endure it, we will looke to haue our owne, although it bee in the Devils name.

Much better was his conceit who thus answered his temp-  
ting wife: Shall we receaue good at the hand of God, and not re-  
ceaue evill? Job. 2.10. God hath promised (and hee cannot but  
performe) that whosoever calleth upon his name, & giveth care  
to his voice, as to the only shepheard of his soule, good things  
shall betide him in this world, and his soule shall live, Jer. 38.20:  
his plants shall prosper, his counsels shall take effect, his corne  
1 Deut. 15.6. and oyle shall multiply; he q shall lend to many, but shall not bor-  
& 28.12. row himselfe, his children, like so many olive branches shall en-  
2 Psal. 128.3. close his tableround about.

If this cannot perswade you ( and what godly heart can it  
not perswade?) to forsake those your wicked helpers, and to re-  
ly only on the Lord; then heare farther God hath promised (&  
he cannot but performe) that whosoever will not give care to  
his voice, but will telieue himselfe, by the practises of cunning  
men,

men, witches, coniurors, and the like, preferring Belial before Christ, the Prince of darknesse. before the ever-shining morning starre; errorr because it pleaseth, before truth, because it smarreth; may <sup>s</sup> sow his field, but shall never reape it, for the grasshop-  
pers shall destroy it: may <sup>t</sup> plant his vineyard, and dresse it, but  
shall never drinke of the wine, nor gather the grapes, for the  
wormes shall eate it: may haue <sup>u</sup> olive trees in all his coasts, but  
shall not annoiint himselfe with the oyle, for his olives shall fall:  
may <sup>x</sup> beget sonnes and daughters, but shall not haue them, for  
they shall goe into captivitie. The Lords still-stretched-out  
hand shall smite such a one with a <sup>y</sup> consumption, with a fever,  
with a burning ague, with fervent heate, with a sword, with bla-  
sting, with mildew; all these shall pursue him till hee perish, the  
Heauen that is over his head shall be brasse, and the earth that  
is vnder him, shall be yron.

You that haue knowne it may remember (& you that haue  
not knowne it) may learne that in the 28. of Deut. from the 15  
verse to the 68. there are besides those which I haue recited,  
many other as grievous plagues assuredly allotted to all such,  
as disobeying the Lords voice, shall rely vpon such helpleſſe  
helps, as I haue already mentioned. We read, 2. Chron. 16. 12.  
that King Asa was punished with death for no other cause,  
but because in his sicknes he sought for help at the Phisitians, &  
not of the Lord: and can we be so senselesse, as to thinke, when  
for recovering of our lost goods, or of our healths, wee seeke to  
Sathanes instruments, that we shal escape unpunished?

If Ahaziah consult with Beelzebub the God of Ekron a-  
bout the recovering of his health, the Lord wil send him word  
that he shall not come downe from his bed, but shall there die the  
death, 2. King. 1. 4. If Saulle aske counfaile of a witch the archers  
shall wound him, and his owne <sup>z</sup> sword shall kill him, 1. Chron. 10. 13. If Manasseh vſe them that haue familiar ſpirites, God wil  
send him ſuch evils, that who ſo heareth of it, both his eares ſhall  
ſing, 2. King. 21. 12.

If this cannot perſuade you ( and what godly heart cannot  
this perſuade?) to forſake thofe your wicked helpers, and to re-

<sup>f</sup> Deut. 28. 38.  
<sup>t</sup> Vers. 39.

<sup>u</sup> Vers. 40.

<sup>v</sup> Vers. 41.

<sup>w</sup> Vers. 22.

<sup>x</sup> Vers. 23.

## . The fourth sermon on James. Chap. 4. vers. 10.

ly only on the Lord, as you haue heard what dome a bideth you for running to such helpers; heare also, how such may bee deciphered vnto you out of the holy Scriptures. Would yee knowe how to cal them? yee may. teame them rebels against the light, Job. 24. 13. brethren to dragons, Job. 30. 29. snares of a fowler in all their waies, snares for the vngodly, Hos. 9. 8. if thou list to scanne their descent, they are the seed, not of Iudah, but of that cursed father of Canaan, their fathers are Amorites and their mothers Hittites, Ezech. 16. 45. If their alliance, Samaria is their elder sister, Ezech. 16. 46. If the lot of their inheritance; it shall be a never-ending kingdome: but full of weeping and gnashing of teeth, Mat. 8. 12. where their table shall bee a table of Devils, 1. Cor. 10. 21. their diet worse then that Colquintida, 2. King. 4. 40. their mirth folded vp in the pride of a smoake, Esay, 9. 18. So is it not for nothing, that witches may not be suffered to live. The charge is giuen against them, Exod. 22. 18.

The Prophet Jeremy hauing roundly glanced at their faults, foretels their fall; that they shall surely bee consumed with famine, and with the sword, chap. 14. ver. 15. with famine for their disquiet, & with the sword for their execution. And c. 50. v. 35. he saith there shal be slaughter vpon the Chaldeans, & a slaughter vpon the soothsayers; & the rather because they are the vengeance of the Lord, & the vengeance of his Temple, Ch. 51. v. 11.

The like favour for all the world is to be found at the hands of Ezechiel, chap. 13. 9. where hee denounceth against all glozing Prophets, which see vanitie, & divine lies, that the scourge of God shall be for ever vpon them; that they shall not bee in the assembly of Gods people; that they shall not be written in the writings of the house of Israel, in the booke of life; that they shall not enter into the land of Israel, that heavenly Ierusalem.

Of like severitie is that sentence pronoiced by the Prophet Esay, chap. 47. Where willing the Babylonians to repaire to their sooth-sayers, to their astrologers, to their starre-gazers, to their Prognosticators, (for all these names hee there vieth, verse. 12. 13.) And to make triall whether they can finde profit or strength among them: he speakest to them in the 14. vers. thus:

Behold,

Behold, they shall be as stubble; the fire shall burne them, they shall not deliver their owne liues from the power of the flame, yea they shalbe so consumed with the flaming fire, as that there shall not be anie thing remaining, no not so much as one coake to warme at, nor anie light to sit by.

Considering then your owne lots, and this their portion, can yet hope for anie helpe at their bands? Judge vprightly & you shall finde that neither their leaves are delightfull, nor their blossoms gracefull, nor their fruits restorative: yea you must confesse, that they are but so manie broken reedes full of splinters, whereto if you leane you may wound your bands, you may pierce your bands, you shall never helpe your selues.

By this I doubt not, but it appeareth, what affiance may bee had in all worldly helps, of what sort soever. Now would I perswade you that all true helpe is to be sought for at the hande of the God of Iacob. For it is he, the Lorde, none but he, since all worldly helps are vaine, it is he the Lord, that will lift you vp. And of this shall yee be well perfwaded, if yee meditate vpon Gods presence, vpon his liberality, vpon his ability, & vpon his willingness: for as he is most present with you, most liberall to you, most able to helpe you, when you stand in need: so also is he at all times most willing to worke your ease.

First of his presence. We hold it as a truth vndoubted, that God is every where, and in all things, by his essence, by his power, and by his presence: by his essence, in regard of his creating the world; by his power, in regard of his operation, & his working in the world; by his presence in regard of his preserving, his governing the world. It may fit our purpose in general only to vnderstand, that God in presence is every where, and in all things. Against those of Israel, which shalld seek to flee frō the presence of the Lord, we haue the words of the Lord, as they are written, Amos, 9.2. Though they dig into the hell, thence shall mine hand take them: though they clime up to heaven, thence will I bring them down: though they hide themselves in the top of Carmel, I will search and take them thence: though they be hid from my sight in the bottomes of the sea, thence will I commande the serpent, and he

<sup>b</sup> See my 10. Lecture vpon the 5<sup>th</sup> Ch. of Amos, p. 215 & Lect. 14. p 159.

shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. <sup>b</sup> No corner in Hell, no mansion in Heaven, no caue in the top of Carmel, no fishes belly in the bottome of the Sea, no darke dungeon in the land of captivity can hide Israel from the presence of the L O R D. Am I a God farre off, saith the L O R D, and not a God at hand? Can any hide himselfe in secret places that I shal not see him saith the L O R D? Do not I fill Heaven & Earth, saith the L O R D? Thus hath the Lord spoken, Ierem. 23. 23, 24. Nere or farther of, in Heaven or in Earth, in places most secret, our Lord is a God, he seeth all things, he filleth both Heaven and Earth. To like purpose is David answeare to his owne question. His question

<sup>c</sup> Psal. 139. 7. is: <sup>c</sup> whither shall I go from thy spirit? Or whither shall I fly from thy presence, O Lord? His answeare is, <sup>d</sup> if to Heaven, thou art there; if to Hell thou art there; if to the uttermost parts of the sea, thou art there; if to the darknesse, thou art there also. Nor Heaven, nor Hell, nor Sea, nor darknes could hide David from the presence of the Lord. Yea, the darknesse hideth not from thee O Lord, but the night shineth as the day; the darknesse and light are both alike; so should we confesse with David, Psal. 139. 12.

<sup>e</sup> Mat. 6. 28. Consider the <sup>e</sup> Lilies of the field, the Lord hath cloathed them

<sup>f</sup> Mat. 10. 29. <sup>f</sup> Sparrowes light vpon the ground, but not without the foresight of the Lord; the clouds drop fatnesse, but every drop is by Gods ordinance, and cold salt teares trickle down our cheeks, with remembrance of our sinnes committed, every such teare should be numbred in the Lords <sup>g</sup> bottle. The Lilies, the Sparrowes, the clouds, or teares are all regarded by the Lord. How then can we deny his presence?

And let vs not be moved to thinke, that Gods purity is anie whit stained, because in presence he beholdeth the crimson and scarlet sinnes, the most vile and filthy actions of wretchedesse man. The Sunne you know, castis his most glorious beames into foule and sorid places, yet none of you wil thinke that the Sunne is therefore defiled. But grant we a possibility for the Sunne to be polluted by shining into such vncleane places, yet impossible shall it be for God, all pure, all holy to partake any variablenesse

or shadow of change. Wicked man wallowing in his wickedness, because God holds his tongue, may think wickedly that God is even such a one, as himself; but God, all pure, all holy, partaking no variableness nor shadow of change, shall at last reprove man for his wickednes, and set before him the things that he hath done, Psal. 50. 21.

It cannot be that the presence of God, who sitteth upon the circle of heaven, and thence beholdeth the inhabitants of the earth as grasshoppers, whose <sup>b</sup> throne is the *Heaven of Heavens*, <sup>b</sup> Mat. 5. 34. whose <sup>i</sup> foot-stoole is the *Earth*, whose waies are in the great <sup>i</sup> Ver. 35. deepe, it cannot be, I say, that the presence of such a God should be avoided. He is above all, beneath all, without all, within all: <sup>a</sup> *Ipse manet intra omnia, abone, by his might, beneath, by his helpe, without, by his great- ipse extra om- nesse, within, by his subtiltie: above he ruleth all, beneath he cō- nia, ipse supra taineth all, without he compasseth all, within, he pierceth all.* It <sup>a</sup> *omnia, ipse in- is S. Gregories Moral. expos. in Job. lib. 2. cap. 12. I will not trou- fra omnia: & ble you with many authorities of the Fathers, who in this superior est point are very excellent and plentifull. Out of that which hath <sup>b</sup> *potentia, & already beene delivered, it is manifest, that nor Egypt, nor any stementationem; region beyond the seas, nor a couch in a chamber, nor a cabin in a exterior per ship, nor clouds of the day, nor the darknesse of night; nor the moū. magnitudinem, taine canes, nor the Sea bottome; nor a secret friend, nor a more interior per subtilitatem: secret conscience, nor Heaven, nor Hell, nor any like evasion, can Sursū regens, bide vs, can hide any our actions frō the Lords presence. Which deorsum con- manifest truth, if we shall yet doubt of, I shall dare pronounce, <sup>c</sup> *tinens; extre- that (according to the proverbs) we are *μωλύνπονογόλη*, that <sup>c</sup> *circumdans, in- we are *μωλύγοε μανίδη*, more foolish then *Corabus*, more foo- terius penetras- lis then *Melitides*, those, though naturall, yet most happy &c.* fooles; of whom the one was never able to number aboue five, nor the other to tell of which parent he was borne.***

But such pa'pable and grosse ignorance is farre from vs. For knowing, as we do, that God was well knowne in *Jurie*, & his name great in *Israell*, we cannot well be ignorant that God is the same God with vs, and the presence of his godhead no lesse among vs, and in our country.

Which may make vs the rather wonder to thinke how bold-

By we dare deale with God, how impudently we dare behauie our selues in his presence, how wickedly we dare do oþre before his eies; as if our reckoning were, that he had neither eie to see vs, nor sword to punish vs, nor iudgement seat to condemne vs. Do we not commit all vncleannessse, even with greediness in the presence of our God, which, for our liues, we durst not bee so bold as do in the presence of a childe, were he but a dozen yeares old? So ready are we to eschew momentary shame that might be discovered by a childe, when we care nothing at al to incurre Gods eternall displeasure.

Deceauie we not our selues (beloved in the Lord) we might haue long since learned, that God hath seauen eies which goe through the whole world, Zach. 4.10. You may interpret them

<sup>¶ Hieronym. in</sup> with me, many millions of eies: he is *in toto oculis*, altogether eie, for he seeth all things. We might haue long since learned <sup>Psal. 94.9.</sup> that God hath hands to measure the waters, and to span the heauens; Esay 40.12. You may interpret it with me, that hee hath many Millions of hands, he is *in totu manus*, altogether hand, for he worketh all things. We may well remember that God hath feet, to set vpon his footstoole, Mat. 5.35. You may interpret it with me, that he hath many millions of feet, he is *in totu pes*, altogether foot; for he is every where.

Other, farre be it from vs to plucke out the eie of knowledge, as, when we sinne, to say with those, Psal. 10.11. Tush, who seeth vs, God hath forgotten, he hideth away his face, & will never see. Let vs rather confess with the blessed Patriarch, that all places are filled with Gods Maiestie: as he said, *the Lord was in this place, and I was not aware; how fearfull is this place?* This is the house of God, and the gate of Heaven, Gen. 28.16.17. So let vs, (for that place, and this place, and all other places, vpon the face of the earth, are alike) let vs, I say, let each of vs in particular, wheresoever and whensoever, we shall be entised with sinnes too pleasing bait, rouse vp our selues, and bee awaked, as Jacob was, and say with him: *The Lord was in this place, and I was not aware, how fearfull is this place? this is the house of God, and the gate of Heaven.*

The

The due consideration of this all-eyed, all-handed, all-footed presence of God, as it must needs strike a terror into the hardest hearts of the *children of darkness*, while they <sup>do</sup> walke by compasse in their crooked and circular endlesse waies: so also must it needs afford a sweet comfort to the afflicted soules of <sup>In circuitu</sup> <sup>impii ambulat.</sup> *Ps. 11. 9. vul.* the *children of light*, walking with a right foote toward the <sup>1</sup>marke, in hope to attaine to the price set before them. For whē <sup>1</sup>Phil. 3. 14. they shal periwade themselves that God is at hand with them in all their *crosses* and *tribulations*, they cannot chuse but endure with patience, the worst that may befall them: especially knowing that all *all things* worke together for their best, because *they love God*, Rom. 8. 28. So doth Gods presence periwade his children, that it is *he*, the Lord, none but *Hee*, since *all worldly helpe* are *vaine*, that it is *He*, the Lord, that *will lift them vp*.

A second motiue to the same persuasion is the Lordes *liberallitie*, whereof many things (worthy our meditation) might be delivered; but let it suffice for our present occasion to understand, that all the good things we haue, are from the Lord. *Meate* to nourish vs, wee haue it from the Lord: *apparell* to cloath vs, wee haue it from the Lord; the *Sunne* to comfort vs, the *Moon* to pleasure vs, wee haue them from the Lord; *life* for our being, *riches*, *honour*, & whatsoever else for our *wel being*, all commeth from the Lord. *What hast thou*, saith *S. Paul*, *that thou hast not receane*? 1. Cor. 4. 7. *Art thou rich*? it is not of thy selfe: the *L O R D* *giveth*, saith *Job. ch. 1. 21*. *Art thou in estimation* in this world? it is not of thy selfe: The *L O R D* *settesth vp*, saith *Hannah*, 1. Sam. 2. 7. *Hast thou cunning*, or *skil* in *any thing* whatsoever? it is not of thy selfe. *God teacheth handycraftsmen* to worke. *Himselfe* saith so to *Moses*, Exod. 31. 3.

It is impossible for me to recount those manifold blessings, wherewith our gracious God from time to time hath blessed vs: such is their infinitie. Let every one goe downe into the closet of his owne breast; and then say *hee*, whether the Lord hath beene *liberal* to him. O yee righteous <sup>m</sup> *rejoyce in the Lord* <sup>m</sup> *Ps. 33. 1.* for it becommeth well the *just* to be *thankfull*; yea, it becommeth each of vs very well to take vp *David's song*, and to say with

¶ Augustine.

him. O Lord, let my mouth be filled with thy praise, that I may sing of thy glory, and honour, all the day long, Psalm. 71.8. Vpon which place a blessed Father hath this meditation. What meaneth the Prophet by these words (all the day long?) He meaneth, saith he (continually.) O let my mouth bee filled with thy praise **CONTINUALEY**, because in prosperite thou hast been to me a comfort, in aduersite thou hast given mee chastisement: when I was not, thou madest me; since I haue beeene, thou hast preserved me; when I had offended, thou forgavest mee, at my conversion, thou receavedst mee, and for my perseverance thou hast crowned me. O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long; that I may sing continually.

And the rather doe I commend to you the due considerati-  
on of the liberaltie of our God, because I would put you in  
minde of your principall meanes to avoid desperation. It is a  
principall meanes to avoid desperatio to cal to mind the good-  
nesse of the L O R D forepassed, either to our selues, or others. If  
we thinke with our selues, that it was the L O R D that tooke vs  
from our mothers wombe, that H E E hath beeene our hope ever  
since we hung at the breasts, that H E E hath opened his hands  
from time to time to fill vs with his goodnessse: if thus we think  
vnfeignedly, can we thinke that H E will not blesse vs still?

Here should we compare and lay the times together as Da-  
vids vse was. Thus he argued: I haue heretofore slaine a Lion,  
and a Beare at the fold, therefore God will also enable me to  
prevaille against the hand of this Philistine, 1. Sam. 17.37. So  
may we reason: The mercies of the Lord haue beeene bountifull  
towarde vs in former times, to create vs of the slime of the  
ground, to breath into vs a living soule, to nurse vs vp in a civill  
country, to redeeme vs with the blood of his only begotten  
sonne, to visit vs with the light of his glorious Gotpell, to blesse  
our garners with store, and our baskets with increase, to be no-  
where wanting to vs in any thing that may doe vs good; such,  
and in such sort haue the blessings of God beeene vnto vs; his  
arme is not now shortned, hee is the same to day, that hee was

ges-

yesterday: therefore shall his loving kindnesse be vpon vs for e-  
vermore.

Why should any afflicted child of God take vp Sions com-  
plaint, Esai. 49. 14. and say, *The L O R D hath forsaken me, & my*  
*Lord hath forgotten me.* Never would any so complaine, if hee  
would thinke vpon the Lords name, as it was proclaimed in  
mount Sinai, Exod. 34. 6, 7. *The L O R D, the L O R D, strong, mer-  
cifull, and gracious: slow to anger, and abundant in goodness, & in  
truth, reserving mercy for thousands, forgiving iniquitie, trans-  
gression, and sinne.* Never would any so complaine, if hee would  
remember, why *Ioel* would haue vs turne vnto the Lord, *Ioel,*  
2. 13. His reason is, *the Lord is grations, & mercifull, slow to an-  
ger, and of great kindnesse, & repenteth him of evill.* Never would  
any so complaine, would he but beleue the Lords answere to  
Sions complaint, Esai. 49. 15. *Can a woman forget her child, and  
not haue compassion on the sonne of her wombe? Bee that possible;*  
*yet will I not forget thee,* saith the Lord.

O all yee that thirst, come to the waters of comfort: *bibite,*  
& *inebriamini;* let me vse the words to you, although in ano-  
ther sense, Ier. 25. 27. *bibite, & inebriamini;* drinke, and drinke  
till your soules bee more then satisfied. Call to remembrance  
how hee hath accepted the *thiefe* vpon the crosse confessing  
*Matthew* sitting at the receipt of custome, the *woman* washing  
his feet with her teares, the *Canaanitish woman* begging for her  
daughter, the *woman* taken in adulterie, the *Publican* standing  
a farre off, the *Disciple* that denied him, *that other Disciple*  
which persecuted him and his followers, *the wicked* that cruci-  
fied him: call to remembrance these his mercies, yea call to re-  
membrance all other the tender mercies of the Lord, which  
haue beeene ever of olde, and say, whether such his *liberalitie*  
hath not perswaded you that *He, the Lord, none but He,* since  
all worldly helps are vaine, that *He, the Lord, will lift you vp.*

A third motiue to the same perswasion, of no lesse weight  
then the two former, then that of Gods presence, & the other  
of his *liberalitie*, is his *abilitie*; of which the Schoolemen in ge-  
nerall teach thus: *That God is absolutely Almighty.* In this ge-

nor all they all agree, but when they come to scanne, how God may be said to be thus *Almighty*, they vary much.

Some say that God is therefore said to be *Almighty*, because he is able to doe, what soever he will doe. These doe so tie Gods power to his will, as if he were able to do nothing, but what his will is to doe. But St. *Austine* was of another mind in *Enchirid.* c. 95. where he saith, *Deum multa posse, qua ramen notis, nihil autem velle, quod non possit.* God is able to doe many things, which hee willeth not; but willeth not any thing, which he is not able to doe: plainly shewing, that Gods will & power are not equally; that his power is extended to more things, then his will: that those things which God is able to doe, are more then those things which he willeth. The Scriptures also doe confirme this difference of Gods will and power. *Thinkest thou*, saith Christ, *that I cannot pray now to my Father, and he will give me more then twelve legions of Angels?* Mat. 26. 53. Christ was able to aske his Father, and his Father was able to giue him that host of Angels, but neither would he aske, nor his father giue. *God is able of these stones to raise up children unto Abraham*, saith our Saviour, Mat. 3. 9. He is able, but will not. *God hath mercy on whom he will have mercy, and whom hee will bee hardneth*, saith the Apostle, Roman. 9. 18. Is it not herchence plaine, that God is able to haue mercy on all, and is able to harden all, but will not? So true is it, against the first opinion, That God is not therefore said to be *Almighty*, because he is able to doe, what soever he will doe.

Others are of opinion that God is therefore saide to bee *Almighty*, because he is absolutly & simply able to do all things, what soever may be spoke, or thought of. If you shal aske the, whether God can sin, their answer is, he can, but wil not: if whether he can suffer, they say he can, but will not: if whether he can lie, they say, he can, but wil not. But this opinion is, as more wicked, so more foolish then the former. For to say that God is able to doe such things, as are repugnante to his nature is, as to say, the fire is able to cause cold, the Sun to make darknesse, & a bad tree to bring forth good fruit. But S. *Paul* hath not feared to say that God

*cannot*

cannot do some things, 2. Timoth. 2. 13. He saith, *If we believe not, yet abideth he faithful, yet abideth God faithful, he cannot deny himselfe: he faith not, he will not deny himselfe, but plainly he saith, he cannot deny himselfe.* And why can he not deny himselfe? The reason is set downe before: because he is faithful. He is faithful, non tam voluntate, quam natura: he is naturally fau-  
full, and therefore can he not deny himselfe. I adde; he is naturally living, and therefore cannot die; hee is naturally righteous, and therefore cannot sinne; he is naturally immutable, and therefore cannot be changed; hee is naturally God, and therefore cannot be like man. *Quam multa non potest, & omnipotens est?* Here is matter to wonder at: God cannot do many things, & yet he is Almighty: yea because he cannot do thoe many things, therefore is he Almighty. For could he die, he were not Almighty; could he ly, he were not Almighty; could he be deceived, could he deceiue, could he do wickedly, he were not Almighty. *Quā multa non potest Deus, & omnipotens est?* How many things is God not able to do, and yet is Almighty, saith S. Austin de Symbo-  
olo ad Catechumenos, lib. 1. cap. 1. So true is it against this se-  
cond opinion, that God is not therefore said to bee Almighty, be-  
cause he is absolutely and simply able to doe all things, whatsover  
may be spoken or thought of.

But why the is God said to be Almighty? Out of that which is already delivered, this p. oposition may be gathered; *God is therefore said to bee Almighty, because he is able to do all such things, as naturally in themselves, and simply, are not impossible with God.* The truth whereof, as it might evidently appeare by particulars, whereon I cannot now stand; so also may it suffici-  
ently be manifest, if in generall only we will consider this Al-  
mightyesse of God. I deny not, but earthly man, hard to beleue  
the workes of God, in mans eies vnprouable, hath ever beeene  
ready to demand, How? How can this, or these things bee? An  
Angell from heaven may tell Sarah of a sonne, after it hath  
ceased to be with her, after the manner of women; but shee will  
laugh within her selfe: but shee wil say, what! after I am wazen  
old, and my Lord also! Gen. 18. 12. But what saith the Angell

to her; Shall any thing be hard to the L O R D vers. 14. God may promise a whole moneths meat to the children of Israel lusting after flesh; but Moses will hardly beleue it; but Moses will say. Six hundred thousand footmen are there among the people, among whom I am, and thou saiest, I will give them flesh to eate a moneth long. Shall the sheepe & the beenes be staine for them, to fide them? Either shall all the fish of the See be gathered together for them to suffice them? Num. 11. 21. But what saith God to Moses? Is the Lords hand shorined? Thou shall see now whether my word shall come to passe, or no, vers. 23. A Prophet may prophecie in the greatest famine of Samaria, albeit an Asses head, & Dones dunge be bought at an unreasonable rate, that yet to morrow at a certaine howre a measure of fine flower, and two measures of burly shall be sold at a reasonable rate: but a great man will not beleue it; but a prince will say: though the L O R D would make windowes in Heaven, can this thing come to passe? 2. King 7. 2. But what saith Elisha to this Prince, Beholde, thou shalt see it with thine eies, but shalt not eate thereof, vers. 2.

Distrustfull men, to satisfie our selues in such distrustfull reasonings. Heare we what S. Austin saith, Ep. 3. ad Volusianum, concerning the workes of God to vs vnprouable. *Tota ratio facti, potentia facientis: considera autorem, tolle dubitationem:* the whole reason of the doing is the power of the doer, it is God that hath done them. Consider the author, and all doubts will cease. Sing we, with the sweet singer, Exod. 15. 11. Who is like unto thee, O L O R D, among the Gods? Who is like thee? So glorious in holynesse, so fearefull in praises, so doing wonders. Say wee with the shirmen, Ionah. 1. 14. Thou, O L O R D, hast done as it hath pleased thee.

This point, as it cannot wel choose, but strike a terrorre into the scared cōsciences of the wicked, because God is able to cast both body and soule into hell fire; so may it well yeeld comfort to the Godly: comfort to the barre; for he was able to make Hā-nah fruitfull: comfort to the afflicted; for he was able to deliver Job from his niseties: comfort to the hungry, for he was able to send food to Elias by ravens: comfort to the thirstie, for he was able

able of an Asses tooth to make a spring of water, to quench Sampsons thirst: comfort for all, for God is able to do al in all: able to deliver from the fiery fornace, able to make the shadow in the diall of Abaz to run backe 10. degrees: able to cause the Sunne and Moone to rest from their courses. Thou hast done great things O L O R D, L O R D, who is like unto thee? O consider the Almightnesse of our God, and say, whether you are not thereby perswaded, that it is he, the Lord, and none but he, since all worldly helps are vaine, that it is he, the Lord, that will lift you vp?

A fourth motiue to the same perswasion, is the willingnes of God: whereas hee is most present with you, most liberall to you, most able to help you, whē you stand in need, hee is also at all times most willing to work your ease; This willingnesse of God importeth the necessity of the fulfilling of Gods promises, and so concurreth with the second general note, whereof in the next Sermon.

### THE FIFTH SERMON ON THE EPISTLE OF SAINT JAMES,

CHAP. 4. VERS. 10.

*Cast downe your selues before the Lord, and he will lift  
you vp.*

**T**HE second note is, of the certainty of the fulfilling of this promise, concerning our lifting vp. It is not here saide he will assay, he will try, he will doe his best to lift you vp, but simply, he will lift you vp.

The promises of God, made vnto the sonnes of men, in the word of God are of two sorts: either they haue a condition annexed vnto them, or else they are without condition: the Goffel, which is Gods power to salvation to them that beleeue

leue, is the foundation of the one: the law which is his rod of yron, to crush them in pieces that transgresse, is the wel-spring of the other. Both one and other assuredly true, in their time

- 1. Sam. 15. <sup>a</sup> shall be fulfilled. For is the <sup>a</sup> strength of Israel, as man, <sup>b</sup> that bee  
29. <sup>c</sup> should lie? or as the sonne of man that he should repent? Is he not
- Num. 23. 19. <sup>c</sup> yesterday, and to day, and the same for ever? That <sup>d</sup> was, that is,
- Heb. 13. 1. <sup>e</sup> and that is to come? My meaning is, not only in substance, but
- Rev. 1. 4. <sup>f</sup> in will and intention, doth he vse lightnesse? Are his wordes yea  
and nay? Hath he beeene knowne to affirme, & deny too? No. All
- his promises, all his threatenings, all his mercies, all his indgements,  
all his wordes, yea, all the titles of all his words are <sup>c</sup> Yea and A-  
men, so firmly ratified, that they cannot be broken; so stading  
immutabile; that they cannot be changed. <sup>f</sup> Heaven and Earth  
may passe, they may be changed, they may waste old like a gar-  
ment, but the word of the Lord endureth for ever.

• 1. Kin. 14. 10. When Abiiah the prophet had foretold Jeroboam of his o-  
verthow; namely, that God would sweepe away <sup>g</sup> the remaunt  
of his house, as a man sweepeth away dunge till it be all gone: that  
of his stocke none should die in the city, but the dogs shoule eat;  
none in the fields, but the fowles shoule pray vpon; that there  
should a king come over Israel, to set abroad all those evils;  
vnwilling to leaue any hope, that this time was not yet to  
come, that it was far of removed; he correcteth himselfe with  
suddaine and quicke demaund, and maketh the answere vnto  
it; what? (saith he) Yea, evē now, 1. Kin. 14. 14. as if he had said,  
what? said I, it should come to passe thus, or thus? Yea even now  
it is come to passe, it is already done. What this Prophet hath  
spoken concerning the Lords threatenings against Jeroboam,  
may be verified of all the promises of the Lord: such is their  
certainty, ratified by the Lords owne wordes: *My covenant  
will I not breake, nor alter any thing, that is gone out of my lippes,*  
Psal. 89. 34. confirmed, by his visiting of Sarah, as he had saide,  
and doing vnto her, according as he had promised, Gen. 21. 1. al-  
lowed of by Iosua's consent, when he told the Israelites, that  
there had failed nothing of all the good things, which the Lord had  
said vnto them, but all came to passe, Iosu. 23. 14. What? shall  
I

I say then, that Gods promises shall be fulfilled? Yea, even now; even now they are come to passe, they are fulfilled already.

God hath spoken once, and I have heard it twice, that power belongeth unto God, saith David, Psal. 62. 11. and so let mee say, God hath spoken once, and I have heard it twice, that truth belongeth unto God. God is very constant in the performance of his promises. To drieve it into our conceits hee hath spoken it, once and twice: not once, but once and twice, many times; he hath spoken it eternally, vnmoueably, effectuallly, without revokement: once in the law, and againe, & againe in the Gospel. This sweet milke may be suckt plentifullly out of both the breasles of the Church, out of Moses, and out of Christ; out of the Prophets, & out of the Evangelists; out of the Law, and out of the Gospel. O happy are they, that feed only on this milke.

It is commonly said, that truth cannot passe forth without contrarie ties, and quarrels of judgement. And so is it here. The truth of God, the neverfading truth of his promises, hath somewhat beene encumbered with doubts. This doubt hath especially beene made: How it may stand with the constancie, & truth of the eternall God, to pronounce a judgement against any man, or place, and not effeit it? or, to repent for any thing hee hath done, or hath promised to doe hereafter? For if it bee plaine that God faileth in bringing to passe his iudgements and threatenings, how can I assure my selfe, that he will be constant and faithfull in his mercies, and promises? if it bee plaine that hee repenteth for any thing that hee hath done, or hath promised to doe hereafter, how can I assure my selfe, that he will not repent of those good promises, which I account of, as made vnto my selfe?

Now, who knoweth not, how the Lord repented for making man on the earth? Gen. 6. 6. how hee repented for making Saule King? 1. Sam. 15. 11. and how he promised to repent of good or evill, accordingly as man should repent of, or hold on, his evill? Jer. 18. 7, 8, 9, 10. The L O R D said vnto Abimelech, Thou art but a dead man, because of the woman which thou hast taken, Gen. 20. 3. yet the event fell out otherwise, and Abimelech was purged with God. The L O R D said to sicke Hezekias, put

shine house in order, for thou shalt die, and not live. Esai.38.5. yet did *Hezechias* liue fifteene yeares after. The L O R D would haue it proclaimed in the streets of *Ninoveh*, *For fortie daies & Nineveh shall be destroyed*, Ion. 3.4. yet did *Ninoveh* escape that plunge, and was reserved to vnderstand of her finall destruction by the ministry of *Nahum*. These places, and the like intimating in some sort both *repentance*, and also *change of minde* and purpose in the L O R D of Heauen may be some cause of the former doubt. For satisfying whereof diverse haue answered diversely.

Some answer thus: As the *Spirite* is said to make request for us with sighes that cannot be expressed, Rom. 8.26. so may God bee said to *repent himselfe*. Now the holy spirit cannot bee said to cry, as if it selfe did crie, or to pray, as if it selfe did pray, or to figh, as if it selfe did figh; but because it stirreth in the *Saints of God* such affections; and maketh them to cry, to pray, and to figh. And so they vnderstand that other place of *St Paul*, Eph. 4.30. *Grieve not the holy spirit*, that is, say they, take heed that by your wicked living, yee offend not the *Saints of God*, in whom the *holy spirit* dwelleth. In their application they say, that God may then be said to *repent*, when he maketh his *children*, in whom he dwelleth, to *repent* for their sinnes.

But this exposition, albeit in some places it may haue good vse, as in those before cited of the *holy spirit*: yet may it not generally be applyed to all such places, wherein God is said to *repent*. It repented God that he made man, Gen. 6.6. Here this sense may not bee admitted: to say, it repented man that God made him: for it repented God himselfe, that he made man. It repented God also, that hee had made *Saul* king, 1.Sam. 15.11. neither here may this sense be admitted, to say; it repented *Saul* that God had made him King: for it repented God himselfe that he had made *Saul* King. I will speake suddenly against a nation, or against a kingdome to plucke it vp, to root it out, and to destroy it; but if this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring upon them, saith the Lord, Jerem. 18.7. nor here may this

this sense bee admitted, to say; *the people should repent of the plague, which the Lord had thought to bring vpon them: for it is God himselfe, that will repent of the plague*, which hee had thought to bring vpon the people. I deny not, but God may truely be said, to doe that which hee maketh vs to doe; but to say, whatsoeuer God may be said to doe, therefore hee may bee said to doe it, because hee maketh vs to doe it; this is vtterly to be denied.

Others answer thus: God may then bee said to *repent*, and to *change his mind*, when *things themselves be changed*. For example sake: as long as men ly wallowing in their sinnes, *the wrath of God*, Gods scourges shal be vpon them: such is *the wil of God* revealed in the Law. But when men shall *repent them of their sinnes* committed, God also shall *repent him of his fore-threatned plagues*; when men shall *be changed*, there shal be a *change also*, not in *the will of God*; for that is *impossible*; but in *the wrath of God*: his curses shall be turned to blessings. And this sense is tolerable in the place before cited, Jerem. 18.7,8. *I will speake suddenly against a nation, or against a kingdome to pluck it up, to root it out, and to destroy it: but if this nation against whō I have pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring vpon them; because they are changed, from worse to better, my curse shall bee changed into a blessing: I will repent of the plague, that I thought to bring vpon them.* And in the 2.verses following; 9,10. he saith, *I will speake suddenly concerning a nation, and concerning a kingdome, so build it, and to plant it; but if it doe evill in my sight, and heare not my voice, I will repent of the good, that I have thought to do for them: because they are changed from better to worse, my blessing shall also be changed into a curse; I will repent of the good that I have thought to doe for them.*

This exposition howioever it be naturall to this place, may not generally be fitted to all other places. I deny hot, whē *men repent themselves of their sinnes committed, but that Gods sentence, in regard of any eternall punishment to bee inflicted on them, shall be changed; but to say, that his sentence in regard of*

temporary punishments shall bee changed, is more then I dare, as long as I thinke of the *continall afflictions*, wherewith godly hearts haue dayly beeene tryed.

Others answere thus: God may be said to *repent*, as he is said to be *angry*, & *jealous*. Where we may note that these attributs, and all other like theire, must be taken *ad personam*, as if they were vsed for mans easier vnderstanding. It is a common thing for God, in his holy word to apply himselfe to our capacities, and to atribute to himselfe such things, as are vsuall in the course of our liues. For instance: because men vse not to bee *revenged on others*, except they be *angry*, therefore when God revengeth our wickednesse, he is said to bee *angry*. Againe because men by their exceeding care they haue to keepe their wifes *chast*, doe get to be called *jealous*: therefore God caring in like sort to keepe his spouse *chast*, to preserue his Church spotlesse, is called also *jealous*. So is it here. Because men vse not to change their former purposes & intents, except it *repenteth them*, that they had so purposed and intended before; therefore God is said also to *repent*, when he altereth not his *will*, for that is *unchangeable*; not his *decree*, for that cannot bee altered; but the thing which he had *promised*, or *threatned*. Thus is God truly said to *repent*, according to S<sup>t</sup> *Austines* discourse, Lib. 83. quest. que. 5. 2.

Now, touching the word of the Lord, which came to *Abimeleck*, *Hezechiab*, and *Nineveh*, and was not fulfilled, & therefore to carnall eies might seeme to make much against the *cōstancie* and *truth* of the *eternall God*: the Schoolemen teach thus: *Alind est mutare voluntatem, aliud velle mutationem*: it is one thing to change the *will*, another thing to *wish* that a change should be. God will haue the *law*, and the *ceremonies* at one time, *gospell* without *ceremonies* at an other time: this was his *will* frō everlasting, constant, and *vnmoveable*, that in their severall courses both should be. There may be a *change* in the matter, and subiect, yet not a *change* in him, that disposeth it. Our *will* is, in winter to vse the *fire*, in sommer a *cold*, & *open aire*; the thing is changed according to the season: the *unseasonableness* of

of the sommer craving fire, & the warmth of the winter needing none, will argue the thing changed; but our will, whereby we haue decreed and determined in our selues, so to doe, remaineth the same. So writes S. Anstine to *Marcellinus*: The husbandman at one time loweth, at another time moweth, as a third time duggeth his fields: according to the diversity of times, his workes are changed. Shal we say then, that the art of husbandry is changed? No: nor yet the will of the husbandman. This is the ground of it; *A mutatione effectuum non valet consequentia ad mutationem causarum, voluntate liberâ operantium*: let the causes be free-working wils, howsover the effects may be changed, they shall stand immovable.

Some teach thus: the decrees, and purposes of God consist of two parts: the one whereof God revealeth at the first, and the other he concealeth a while, & keepeth in his own knowledge: as in the action enioined to *Abraham*, Gods purpose was two-fold, 1. To try his obedience, 2. To save the childe: and if any shal impute it to vncertainty thus to bid, and vnbid, he may know that the will of the Lord was not fully understood in the first part. Hitherto belongeth that which S. *Gregory* hath, lib. 20. moral. cap. 23. *Non it Deus aliquando mutare sententiam, sed nūs quam novit mutare consilium*. God changeth his sentence pronounced sometimes, but never changeth his counsaile intended.

By this counsaile intended, hee meaneth that decree of God, which from all eternity he hath made & established with himselfe, concerning any thing to be done according to the good pleasure of his will: yea, by this counsaile he meaneth the very will of God, which is holy, is pure, is perfect, eternall, everlasting, from al beginning; according to which his doings are incomprehensible, his iudgements secret, his waies past finding; by which he ruleth all, he governeth all, he guideth, and protecteth all, in which all things are, as they are. This his will, this his counsaile is alwaies fulfilled; no man hindreth it, no man stoppeth it.

By the sentence of God pronounced, he meaneth his sentence passed, concerning punishment to be inflicted vpon any, either in regard of mans deserts, or in relation to second causes. In regard

of mans deserts: so was the sentence passed against NINEVEH: yet 40. daies, and Nineveh shalbe destroyed. The sinnes of Nineveh were winged sinnes; they flew vp aboue the top of Carmel; they aspired and pressed before the Maiesty of Gods owne thronē; they cried out in the eares of God, & enforced him to passe his sentence: Yet 40. daies and Nineveh shalbe destroyed. In relation to two causes: so was his sentence passed against Hezechias. Put thine house in order, for thou shalt die, and not live. The kings sicknesse was such, such was the weakenes of his bodie, such was the extremity of his disease, as that the Prophet had good reason to warrant his prophecy: Put thine house in order, for thou shalt die, and not live.

Here may we see a manifest difference betweene Gods decrees, and his menacings, betweene his counsails, and his threatnings, betweene his secret will, and his revealed will. Unmoueable are his decrees, but his menacings changeable; unmutable are his counsails, but his threatnings variable; his secret wil may not, when his revealed will shall, bee altered. One might haue said, and haue said truely both waies, Lazarus shall rise againe, and Lazarus shall not rise againe. Esteeme it by the power and finger of God, it shall be; but leaue it to nature, & to the arme of flesh, it shall never bee. Esay might haue said, & haue said truely both waies: Hezechias shall die, and Hezechias shal not die: looking only to nature, and to the arme of flesh, he could say no otherwise, but Hezechias shall die; but looking to the might, and mercy of God, who received the praiers of the king, hee must needs haue said, & said truely, Hezechias shall not dy. Ionas might haue said, and haue said truely both waies; Nineveh shal be destroyed, and Nineveh shall not be destroyed; the sinnes of Nineveh might haue warranted the one, and Gods mercies the other. Gods decree, Gods counsail, Gods secret will reserved salvation for them, against whom his menacings, his threatnings, his revealed will proclaimed destruction.

Others teach thus: In most of the Lords threatnings there is a conditio annexed, which alwaies is not exprest, but sometimes vnderstood; and it is, as hinges to a doore; it turnes forwards or back.

backwards the whole matter. Where we must not forget, that a conditionall sentence putteth no certainty; *nihil ponit in esse*, as the schoolemen speake; it forceth nothing, but accordingly as the condition shall be either broken, or kept. The Lord saide to *Abimelech*: *Thou art but a dead man*, his meaning was; except thou restore to *Abraham* his wife: *Sarah* was restored, and *Abimelech* purged with God. The Lord said to *Hezechiab*; *Put thine house in order*, for thou shalst die, and not live, his meaning was; except thou be humbled before me by praier: *Hezechiab* was humbled, and lived fifteene yea:es after. The Lord would haue it proclaimed in the streets of *Nineveh*; *Yet 40. daies*, and *Nineveh shall be destroyed*: his meaning was, except *Nineveh* repented: *Nineveh* repented, and was reserved to vnderstand of her finall destruction by the ministry of *Nahum*.

Thus, I hope, that the afore-cited places are answered, and that the doubt arising from them is cleared. So it remaineth, that we beleue Gods promises to be certaine, full of constancie, and full of truth. It was *Balaams* confession: *God is not as man, that he shoulde lie, neither as the sonne of man, that he shoulde repent*: bath he said, and shall be not do it? and bath he spoken, and shall he not accomplish it? *Num. 23. 19.* It was *Samuels* confessiō; *Indeed the strength of Israel will not lie, nor repent: for he is not as man, that he shoulde repent*, *1. Sam. 15. 29.* It was Gods own protestatiō; *my couſel shall stand, my wil shall be done: as I haue spokē, so wil I bring it passe; as I haue purposed, so wil I do*, *Elai. 46. 10. 11.*

If for *Balaams* confession, if for *Samuels* confession, if for God his owne protestation, we will not beleue the certainty of Gods promises, what shall I say? Surely that the spirit of incredulity, which possessed *Pharaobs* heart, hath also possessed ours. He was preached unto, not only in the name of the Lord, and with kinde exhortation, as: *Let my people go: not only by threats, & sentences of iudgment, but also by apparent plagues* <sup>a</sup> *Exod 9. 1.* (and what preaching can be more effectuall?) *by frogs, by lice, b Ex. c. 8. &c. by flies, by grasshoppers: murraine, borches, darknesse, bailestones, blood, & death it selfe*, were arguments of perswasiō. But could all these things moue him? No: but the first time he returned in-

to his house and hardened his heart ; the second time whē he saw he had rest, he hardened his heart againe : the third time his heart remained obstinate ; so likewise the fourth time (though especial warning was given him, as : *Let not Pharaoh from hence forth deceive me any more ;*) yet this fourth time he returned into his house and hardened his heart againe.

We also haue been daily preached unto, not on'y in the name of the Lord, and with kinde exhortation, as ; *Amend your lives for the kingdome of God is at hand ;* not only by threats, and sentences of judgement ; but also by apparent plagues (& what preaching can be more effectual ?) by warre, by sickenesse, by famine, as so many arguments of perswasion. But could al these things moue vs ? No : but the first time from this place and the like, we returned to our houses, & hardened our hearts : the second time when we saw wee had rest , we hardened our hearts againe ; the third time our hearts remained obstinate ; & likewise the fourth time, (though especiall warning were given vs, as : *Cursed is every man, that continueth not in all things, which are written in the booke of the law, to do them*) yet this fourth time also, haue we returned to our houses, and hardened our hearts againe : and so returne we still, and harden our hearts still , as if we meant to build vp incredulity, as high as ever *Babel* was intended, evē vp to Heaven, and there to defie God to his face.

Gal. 3.10.

What may be thought of this ? Even what *S. Paule* hath said, 2. *Thess. 3.2.* *All men haue not faith.* If we looke to the infancie of the world, God sent his *Patriarches*, and found not faith : if to the generation following ; God sent his *Prophets*, and found not faith : if to the succeeding age, God sent his own *Sonne*, and found not faith : *And when the Sonne of man commeth againe, shall he find faith on the earth ?* So contrary is it to our corrupt natures, to beleue any thing , which by discourse of reason we cannot comprehend, or wherewith by custome, and experience we haue not beene invred.

Luk. 18.8.

In this generall defect what shall we doe ? It is no bad counsell, to lay before our eies the example of our Father *Abraham* for imitation. A promise was made to him, *Gen. 15.5.* *by seed shall*

I shall be in number as the starres in heauen. Faithfull Abraham considered not his owne body, even now dead, being almost an hundred yeares old; neither the deadnesse of Sarahs wombe, but beleuened the promise of God. Afterwardes this promise was more particular: *In Isaac shall thy seed bee called*, Genes. 21.12. here also was he strengthned in faith, and gaue the glory vnto God. At last a charge is given him: *Take now thine onely sonne Isaac, whom thou lovest, and get thee vnto the land of Moriah, and offer him there for a burnt offering, vpon one of the Mountains, which I shall shew thee*, Gen. 22.2. What must he, in whose loynes the treasure of the whole world lieth hidden, must he, of whom the promise was so lately made, must Isaac now bee slaughtered? Yea, Abraham perswades himself it must be so; & is ready to lay the knife to the childs throat; and yet beleueth he, that in this same Isaac all nations of the earth shall be blessed: and yet beleueth he vnder hope against all hope, that in this same Isaac, his seed shall be called: hee perswades himself that God will rather raise Isaac out of the ashes, then faile of his promise,

See we not in this patterne, how we ought to be affected towards the promises of God? we must beleue them, even against hope, being fully assured, that he who hath promised, is able also to performe. What if tentations assayle vs? What if sinne dwel in vs? What if the Law accuse vs? What if death it selfe doe even devoure vs? Shall we therefore doubt of Gods promises? No: we must beleue them, even against hope, being fully assured, that he who hath promised is able also to performe, & not that only, but willing also to performe. Hee is a Lord of mercy; with him is plentifull redemption. Redemption a thousand waies: redemption by nature, and redemption against nature; redemption by hope, and redemption against hope: redemption by things that are, & redemption by things that are not. *He hath alwaie beeene mindefull of his covenant, and promise, that bee made to a thousand generations*. He promised salvation to Israel, and effected it in the midst of the redde Sea: promised salvation to his children, and brought it to passe in the fierie oven: promised salvation to his

Psal. 130.7.

Psal. 105.8.

Prophet, and wrought it in the Lions den. O let the *willingnes* of so powerfull a God moue you to beleue his promises. Hath he P R O M I S E D to lift you up? He will lift you up. Nor Sea, nor fire, nor al the Lions in the Forrests, nor al the lets in the world shall withstand him, he will lift you up, but you must stay a time then. And this is my third note.

*Dwell in this land, and I will be with thee, and blesse thee*, saith the L O R D vnto Abraham, Gen. 26.3. Without doubt it is a great blessing of God vpon his children, when they abide where God appointeth them. If wee carue vnto our selues, it shall be ynto vs according to our boldnesse. But if we tarry Gods leasure, if we follow his calling, and vse his direction, surely it shall be vnto vs, there, wheresoever we shal be, according to mercy. So was it to Barzillai when he would bee exalted, 2. Sam. 19. 33. So was it to the Shunamite, when shee cared not for preferment, 2. King. 4. 13. So was it to the Disciples, when they were willing to leaue all, Lnk. 5. 11.

Rev. 2. 9.

Act. 5. 41.

Job. 1. 21.

\* Psal 37. 1.

\* Vers. 2.

It may bee thou art poore; So were the *Smyrnians*: dwell in thy povertie, and be content as they were, and then what God said to them, shall be said to thee: *I knowe thy povertie, but thou art rich.* It may bee thou art afflicted. So were the *Apostles*: dwell in thy afflictions, and be content as they were, and then shalt thou *reioyce* in the midst of them all. It may bee thou art spoiled of thy sonnes and daughters, and of all thy substance; Such was *Jobs* lot: dwell in these thy losses, and be content as he was, & even then shalt thou say; *blessed be the name of the Lord.* Dwell where God placeth thee, and he will bee with thee, and will blesse thee. *Dwell in the land*: it is *Davids*, counsell, Psal. 47. 3. His inducement is: *and verily thou shalt be fed.* *Dwell in the land*: Fret not thy selfe because of the wicked men; envie not their prosperitie; be not grieved because they florish; for they shall soone be cut downe like grasse, they shall wither as the greene hearbe; yea, they shall bee so cut off, as that they shall not liue out halfe their daies: but *dwell thou in the land*; commit thy way, thy selfe, thy life, and all thy affaires vnto the Lord; wait patiently vpon him; tarry his time; and hee shall giue thee thine.

thine hearts desire: verily you shall be fedde.

I deny not, but that the consciences of the godly can hardly be quieted, so long as they seele Gods wrath against them-selues. For thus we read in the prayer of the Church; L O R D, how long? wilt thou be angry for ever? shall thy iealousie burne like fire? Psal. 79.5. L O R D, how long? How long wilt thou withhold thine helpe and aid from vs, and let the wicked insult over vs, as they doe? Wilt thou be angry for ever? Wilt thou never put an end to our miseries, those testimonies of thy heavy wrath, and continuall anger against vs? Shall thy iealousie, over thine owne glory, and vs also, (even for our good could wee see it) shall it burne like fire? shall it consume vs vtterly, as the fire doth every thing that is before it? I deny not, I say, but that the cōsciences of the Godly, sometimes disquieted with the feeling they haue of Gods wrath, may enforce them to breake out into these, or the like speeches: but assured I am, they should in all hope and patience wait vpon the L O R D, who by his Prophet, Ps. 37.10. hath thus spokē to alay this their impatiencie: Yet a little while, and the wicked shall not appeare: looke after his place, and hee shall not be found. Yet a little while] vnderstand, wait thou in hope, & patience, and the wicked shall not appeare] nor hee, nor any of his posteritie shall be left among the sonnes of men: looke after his place] see now, whether thou canst finde the place of his abode, seeke with all thy diligence, and thou shalt not finde him] for hee is perished as \* the fat of lambes, even with the smoke is he consumed; vtter destruction is befallen him, for as is the fat of lambes, even so is he perished; sudden destruction hath overtaken him, for as is the smoke, even so is he consumed.

Be it then true (as needs it must be true) that the face of God is for ever against them that do evill, to cut off their remembrance from the earth: & grant wee that hence it followeth (as needs it must follow) that therfore the godly, haue no cause to envy the prosperity of the wicked, but rather to pity them: what remaineth, but that we confider, how the distressed child of God, even falling downe vnder the burden of his miseries, because hee seeth no helpe neere at hand, may find comfort?

To let passe those many ends, for which it hath pleased God to lay his crosses vpon his children, wherof every end duly considered, would be an argument of force sufficient to worke patience in the most affl. eted: let vs briefly consider two propositions, both pointing at the time, when Gods promises shalbe made good vnto vs.

1 God oftentimes withdraweth himselfe, & his gracious help from his children, to make them the more earnest in seeking to him.

2 God oftentimes deferreth his helpe till greatest necessity.

Touching the first; namely, that God withdraweth himselfe, & his gracious helpe from his children, to make the the more earnest in seeking to him, we haue the confession of Christs own spouse; who opening the dore of her hart to her welbeloved, that was now past and gone, and making diligent search to finde him, her soule so loved him, speaketh thus, Cant. 3.1. *I sought him, but I found him not: and againe, Cant. 3.2. I sought him, but I founde him not: and so likewise, Cant. 5.6. I sought him, but I coulde not finde him; I called him, but he answered me not.* Wee haue also Davids protestation: *In waiting haue I waited for the L O R D, I haue waited paciently for him, Psal. 40.1.* And we haue the doctrine of the whol Church, against which the gates of Hell shal never be able to prevaile: *The Saints of God, howsoever they fal not finally in the end, nor utterly at any time, doe notwithstanding fall grievously, do fall dangerously: so, that for a time they may seeme to be forsaken of God.* But this misse of Gods presence and favour, maketh them the more earnest in seeking to him. So the Spouse sought, and never left seeking, till shee had founde her best-beloved: and David waited, and never left waiting, till the Lord had inclined to him, and heard his crie: and Gods holy ones, fallen thus grievously, thus dangerously, do request, and never leaue requesting with vnexpressable sighes, till God come with his right hand stretched-out to lift them vp. So true is this first proposition, *God oftentimes withdraweth himselfe & his gracious helpe from his children, to make them the more earnest in seeking to him.*

The second was this; *God oftentimes deferreth his helpe till greatest.*

greatest necessity. We read, when the king of *Affyria* had invaded the kingdome of *Ezechiah*, wonne his cities, subdued his country, conquered his people, and had made him destitute of all helpe, that then the L O R D raised vp the king of *Ethiopia* to cal the *Affyrians* from the siege of *Ierusalem*, 2. King. 19. 9. We read, when *David* had beene chased, as a bird by the fowler, frō country to country, first to *Samuel* in *Ramah*, then to *Achimelech* in *Nob*, afterwards to *Achish* in *Gath*, sometimes into a caue, sometimes into a wildernes, that then the L O R D delived him, and set his feet in a large roome, Psal. 18. 36. We read, when *Abraham* was at the very instant to kil innocent *Isaac*, lying upon the fagots, that then the good will of him, that dwelt in the burning bush, sent a *Ramme* into a neare bush to be sacrificed in stead of *Isaac*, Gen. 22. 13. Could any haue thought, that an *East winde* should haue filled the campe of *Israell* with *\* Quailes*? Many a blast had that winde blowne before, but ne- \* Ps. 105. 40.  
ver *Quailes*. Could any in that great want of bread in the wil- \* Exod. 16. 12.  
dernes haue looked for \* *Manna* from Heaven? Many a dewe \* Exod 16. 15  
and frost had they seene vpon the ground before, but never the Ps. 105. 40.  
like. Durst any presume to thinke, that *Jordan* should run back, \* Ps. 114. 3. 5.  
that the *red Sea* should devide it selfe; never did they so before, \* Ps. 136. 13.  
yet now \* *Jordan* runneth backe, the *red Sea* devides it selfe. Ex. 14. 21. 22.  
The *Babylonians* woulde haue sworn that the *Lions* shoulde \* Dan. 6. 18.  
haue devoured *Daniel*, and the fire the *three children*; yet a- b Dan. 3. 26.  
gainst nature, the <sup>a</sup> *Lions* became meeke, and the <sup>b</sup> fire merciful, when they were to deale with the servants of the most Highe:  
Excellent is that of *C H R I S T*, sleeping in the ship on a pillow, \* Ps. 136. 13.  
suffring his disciples to be so long tossed with the violence of Ex. 14. 21. 22.  
the Sea, till they cried out, L O R D save, we perish: for now in \* Dan. 6. 18.  
this extiemity, hee awaketh, rebuketh the windes, stilleth the b Dan. 3. 26.  
stormes of the Sea, and causeth a peaceable calme to follow, Mat. 8. 23. I shal not need to trouble you with the remembrance  
of *Sampson*, of *Job*, of *Peter*, of *Paule*, of *Lazarus*, and manie others, miraculously aboue all hope freed from thirst, from miseries, from imprisonment, from shipwracke, from the graue it selfe; and the like: out of that which is before delivered, the truth of

the second proposition may be inferred. God oftentimes differ-  
geth his helpe till greatest necessity.

Both these laide to our heartes and consciences, and duely thought vpō, wil affoord comfort to our most fainting spirits; for that they will stay our mindes on the leasure of the Lorde. Thus should we thinke with our selues; are we better then *the spouse of Christ*? better then *David*? better then *any other the children of the Lord*? If not: then in our greatest afflictions, in the deepest griefe of our consciences, voide of all spiritual cō-  
fort, learne we of the *spouse*, to *seeke* and never *leauē seeking*, til we finde our *best-beloved*; learne we of *David* to *waite*, and ne-  
ver *leauē waiting*, till our *God* encline to vs, and heare our crie. Learne we of the *rest of Gods children* to *request*, & never *leauē requesting* with *vnexpressable sighes*, till *God* come with his right hand stretched-out to *lift vs vp*.

Why should we at the first looke to haue our desires? *Abra-  
ham* was *old* before he had any children, and so was *Zacharie*, and yet in the end the *Lord* *promised*, and also *performed*. It is a certainty, when we haue *lef hope* for obtaining our desires, we may *soonest* receiue them. *God* *vs* *seth* not at the first to grant our requests, but differreth them for the triall of our *faith*, and *patience*, that like as the *wheat corne* groweth not til it be *dead*; so *his workes* may not answeare our *expellation*, till they seeme to vs *unpossible*. And therefore as *Indeth*, chap. 8.14. spake vnto the governour of *Bethulia*, so let me to you, my brethren, pro-  
voke not the *Lord* our *God* to anger; the words are in the lat-  
ter end of the 14.verse; *My brethren, provoke not the Lord our  
God to anger, it followeth; for if he will not helpe vs, within these  
fine daies, he hath power to defend vs when he will, even every day,  
or to destroy vs before our en'mies. Do not you therefore bind the  
counsels of the Lord our God, bind not the counsels of the Lord  
our God. For God is not as man, that he may threatened, neither as  
the sonne of man to be brought to iudgement; therefore let vs waite  
for salvation of him, and call vpon him to helpe vs, & he wil heare  
our voice, if it please him; he wil heare our voice, if it please him.*

Therefore be of good comfort, you that now sorrow, for you  
shal

Shalbe comforted; you that now be hungry, for you shal be satisfied; you that now weep, for you shal laugh. The Lord wil shortly come, beare but a little, and in his time all shall be well with you, all teares shall be wiped from your eies, and be you assured, that whatsoever he hath promised to you, (so true is he, so good is he, so himselfe is he, so constant, so unmoveable is he) it shal be fulfilled; the L O R D will rise earely to do it: he will set wheeles as it were, to his power, and goodnesse, that he may speedily bring it to passe. And hath he promised in his good time to lift you vp? So will he lift you vp.

Now a word or two of the thing he promised vnto you: it is your exaltation, your lifting vp.

Where we must be warned, not to dreame of any temporary exaltation, of any worldly lifting vp, like the Iewes who dreame of the restitution of *Davids kingdome*, Mark. 11. 10. or like the *Apostles*, who looked that *Christ* should shortly restore the kingdome to *Israel*, Act. 1. 6. Preferments should not be aimed at: ambition should be put apart from vs, for our exaltation is spirituall, we shall be lifted vp, but in a spiritual sense.

I deny not, but it is God, that advanceth the heads of the mighty over their brethren: by him *kings reigne*: and true it is, preferment is neither from the \* *East*, nor from the *West*, nor frō \* *Psal. 75. 6.* the *South*; *God is judge*, he maketh *low*, and he maketh *hie*; he is the bestower of all temporall blessings. Yet withall I know that such his blessings are bestowed in *common*, as well on the wicked, as the godly: the *Sonne* shineth as well on the evil, as on the good: the *raine* falleth as wel on the *vniust*, as the *iust*. God bindeth not himselfe, either to *one*, or *other*, but storeth vp his blessings for both: *health, wealth, honour, and whatsoever else*, this world may affoord, he storeth vp for both, *iust* and *vniust*, *good* and *evill*, according as himselfe shal dispose to both. Certaine it is he will dispose to both sorts; but to whom of both sorts he will dispose, it is not *in man*, nor in any sonne of man, to discerne.

Set we then our hearts at rest, for any assurance wee haue of these temporall blessings: without doubt our exaltation is spiri-

tuall.

shall, and so shall we be lifid up. The holy are vouchsased to enter into the kingdome of God, but wee know, this entrance must be through many afflictions, Act. 14. 22. Through persecutions, and tribulations, 2. Thess. 1. 4. All that will haue Godly in Christ Iesus, shall suffer persecution, 2. Tim. 3. 12.

Giue care yee faint spirites, be strengthened yee weak hands, yee feeble knees receiue comfort. Is it true indeed, that the godly must be known by the badge of afflictions, of tribulations, of persecutions? Yet be yee not dismaide. Be the burde you beare, never so vnwieldy, be it never so heavy; there is one in Heaven (& he can come a pace, for he flieth upon the wings of the wind) who is able to master it, & to lighten it. And therefore though we walke in the very shadow of death, we must not take discomforit at it.

The Lord sitteth aboue the water flouds, hee commandeth the Heaven, the Earth, the Sea, and all that in them is. Never will he forsake his children, neither in health nor sicknesse, light nor darknes, in the land of the living, nor in the land of forgetfulness.

But be it, we are not set free from our miseries; be it, I saie, that God suffereth vs, as he suffered Stephen to be stoned; or as hee suffered many his blessed Martyrs, to bee stretched on the racke, to be burnt with fire, or more grievously to be tormented, yet must we be full of comfort: for God hath, doth, & yet hereafter will deliver his children, and yet hereafter will deliver vs, not only from the death of our bodies, when wormes, & rottennesse shall haue made their last prey vpon vs, but from the death of our mindes too, from that death, I say, whereby the spirit is buried vnder sorrowes, and findeth no creature in Heaven or Earth to giue it comfort.

Content we then our selues for any assurance he haue of any temporall exaltation, it is manifest our exaltation is spirituall, & so shall we be lifid up. So shall we be lifid up, from mortalitie, to immortalitie; from this vale of miserie, to the citie of happiness, Jerusalem, which is aboue; from a momentary life, to life eternall. Which eternall life though we cannot fully possesse as

long

long as this flesh encombreth vs, yet in this flesh also in part we doe enioy it. For in this flesh we knowe God to be the only very God, and whome he hath sent I E S V S C H R I S T. And this is life eternall, saith Christ himselfe, Ioh. 17.3.

Hitherto belongeth that which is written, 1. Cor. 13.9. *wee knowe in part, and we prophecie in part.* And Col. 1.13. God hath translated vs into the kingdome of his deare sonne, and 1. Ioh. 3.14. *wee knowe that we are translated from death unto life.* Other like places might bee alleaged: but these may suffice to shew, that even in this life we haue a feeling and a *tast* of eternal life: and therefore, that even in this life our exaltation is begun, which then shall be perfected, when we shall be lifted vp from mortalitie to immortalitie; from this *vale of miserie* to that *citie of happynesse*, I E R V S A L E M, which is aboue; from a momentarie life to life eternall. Gracious God, make vs so to cast downe our selues before thee, that thou in thy good time maist lift vs vp.

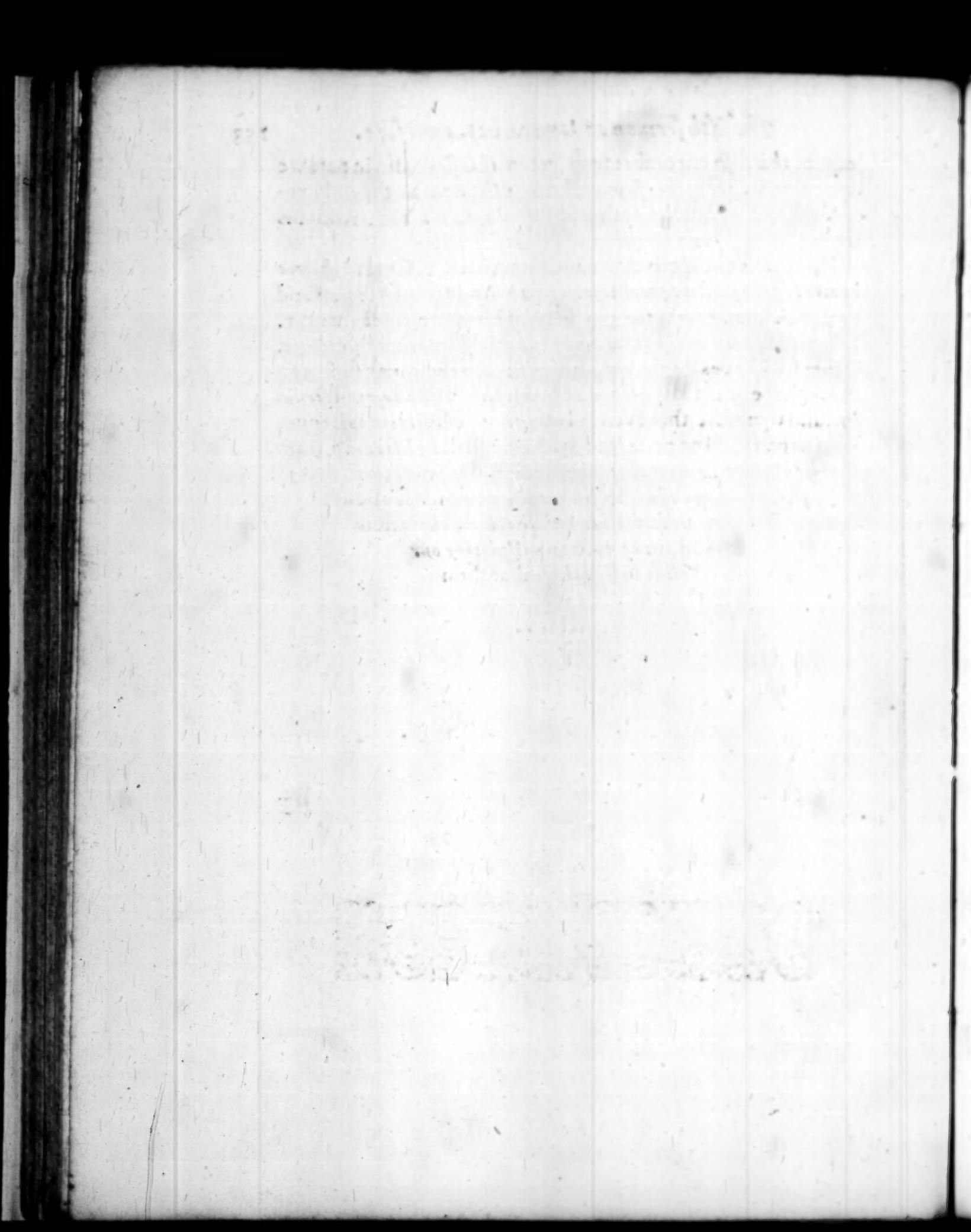
EST DEO GRATIA.

V

THE



UNIVERSITY  
1804  
CAMBRIDGE



THE TABLE CONTAINING IN ALPHA-  
betical order the particulars of this booke.

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